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AN ANSWER TO DR PUSEY'S CHALLENGE.

Itaque sermonem constituens vivificatorem, quia spiritus et vita sermo, eundem etiam carnem suam dixit ; quia et sermo caro erat factus, proinde in causam vitæ appetendus, et devorandus auditu, et ruminandus intellectu, et fide digerendus. TERTULLIAN 10 6.

ὅτε ἐμάχοντα πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· πῶς δύναται ἡμῖν οὗτος δοῦναι τὴν σάρκα φαγεῖν; αποδείκνυμεν ὅτι οὐκ ἂν τοσοῦτον ἀνόητοι ᾗσαν οἱ ἀκούοντες, ὥς ὑπολαμβάνειν ὅτι προκαλεῖται ὁ λέγων τοὺς ἀκροατὰς εἰς τὸ προσελθεῖν καὶ ἐμφαγεῖν τῶν σαρκῶν αὐτοῦ. ORIGEN 11 3.

Si præceptiva locutio est, aut flagitium aut facinus vetans, aut utilitatem aut beneficentiam jubens, non est figurata. Si autem flagitium aut facinus videtur jubere, aut utilitatem aut beneficentiam vetare, figurata est. ‘Nisi ‘manducaveritis,’ inquit, ‘carnem Filii hominis et sanguinem biberitis, non ‘habebitis vitam in vobis;’ facinus vel flagitium videtur jubere. Figura est ergo, precipiens passioni Domini esse communicandum, et suaviter atque utiliter recondendum, in memoria, quod pro nobis caro ejus crucifixa et vulnerata sit. AUGUSTINE 21 13.

AN ANSWER TO DR PUSEY'S CHALLENGE

RESPECTING THE

DOCTRINE OF THE REAL PRESENCE,

IN WHICH THE DOCTRINES OF THE LORD'S SUPPER,
AS HELD BY HIM, ROMAN AND GREEK CATHOLICS, RITUALISTS,
AND HIGH ANGLO-CATHOLICS,
ARE EXAMINED AND SHOWN TO BE CONTRARY TO
THE HOLY SCRIPTURES,

AND TO THE
TEACHING OF THE FATHERS OF THE FIRST EIGHT CENTURIES,
WITH THE TESTIMONY OF AN AMPLE *CATENA PATRUM*
OF THE SAME PERIOD.

BY

JOHN HARRISON, D.D., EDIN.,

VICAR OF FENWICK, NEAR DONCASTER,

AUTHOR OF 'WHOSE ARE THE FATHERS?' 'AN ANTIDOTE TO THE TEACHING
OF CERTAIN ANGLO-CATHOLICS, &c.' 'ON THE PRIMITIVE
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AN ANSWER TO
DR PUSEY'S CHALLENGE
RESPECTING THE
DOCTRINE OF THE REAL PRESENCE, &c.

THE TESTIMONY CONCERNING THE DOCTRINE OF THE LORD'S SUPPER
AS COLLECTED FROM THE WRITINGS OF THE LEADING EARLY
FATHERS, SOME CHRISTIAN AUTHORS OF A LATER DATE, AND THE
CHIEF REFORMERS.

1.

CLEMENT, PRESBYTER OR BISHOP AT ROME.

Flourished about A.D. 65.

Ad. Corinth. 1 *Epistola*, cap. vii. pp. 33, 34.

1. Let us look steadfastly to the blood of Christ, and see **13** 15.
how precious that blood is to God, which, having been shed
for our salvation, has set the grace of repentance before the
whole world.

Ibid., cap. xii. pp. 36, 37.

2. Moreover, they gave Rahab a sign to this effect, that **13** 15.
she should hang forth from her house a scarlet thread. And
thus they made it manifest that redemption should flow
through the blood of the Lord to all them that believe and
hope in God.

Ibid., cap. xxxv., xxxvi., pp. 52, 53.

3. 'The sacrifice of praise will glorify me, and a way is **12** 155.

- 13 15. 'there by which I will shew him the salvation of God.' (Ps. l. 23.) This is the way, beloved, in which we find our Saviour, even Jesus Christ, the High Priest of all our offerings, the defender and helper of our infirmity. By Him we look up to the heights of heaven. By Him we behold, as in a glass, His immaculate and most excellent visage. By Him are the eyes of our hearts opened. By Him our foolish and darkened understanding blossoms up anew towards His marvellous light. By him the Lord has willed that we should taste of immortal knowledge.

Ibid., cap. xl., xli., pp. 55, 56.

- 12 155. 4. These things therefore being manifest to us, and since
13 14. we look into the depths of the divine knowledge, it behoves us to do all things in [their proper] order, which the Lord has commanded us to perform at stated times. He has enjoined offerings [to be presented] and service to be performed [to Him], and that not thoughtlessly or irregularly, but at the appointed times and hours. Where and by whom He desires these things to be done, He Himself has fixed by His own supreme will, in order that all things being piously done according to His good pleasure, may be acceptable unto Him. Those, therefore, who present their offerings at the appointed times, are accepted and blessed ; for inasmuch as they follow the Laws of the Lord, they sin not.
- 12 155. 5. For his own peculiar services are assigned to the high priest
13 14. and their own proper place is prescribed to the priests, and their own special ministrations devolve on the Levites. The layman is bound by the laws that pertain to laymen. Let every one of you, brethren, give thanks to God in his own order, living in all good conscience, with becoming gravity, and not going beyond the rule of the ministry prescribed to him. Not in every place, brethren, are the daily sacrifices offered, or the peace-offerings, or the sin-offerings, and the trespass-offerings, but in Jerusalem
- 13 14. only. And even there they are not offered in any place, but only at the altar before the temple, that which is offered being first carefully examined by the high priest, and the ministers already mentioned. Those, therefore, who do anything beyond that which is agreeable to His will, are punished with death.

2.

HERMAS :

Flourished about A.D. 70.

Pastor, Lib. iii. Simil ix. The great mysteries in the building of the militant and triumphant Church, cap. 14, pp. 222, 223.

‘Listen,’ he said, ‘the name of the Son of God is great, and cannot be contained, and supports the whole world. If, then, the whole creation is supported by the Son of God what think ye of those who are called by Him, and bear the name of the Son of God, and walk in His commandments? Do you see what kind of persons He supports? Those who bear His name with their whole heart. He Himself, accordingly, became a foundation to them, and supports them with joy, because they are not ashamed to bear His name.’ 13 16.

3.

IGNATIUS :

Flourished about A.D. 101.

The Epistle of Ignatius to the Ephesians, cap. v. p. 79.

1. Let no man deceive himself: if any one be not within the altar, he is deprived of the Bread of God. 11 31.

Ibid., cap. xx. p. 85.

2. [Breaking one bread, which is the medicine of immortality, the antidote that we should not die but live in Jesus Christ for ever.]—p. 318. 12 12.

Epistle to the Trallians, cap. viii. p. 95.

3. Wherefore, clothing yourselves with meekness, be ye renewed in faith, that is the flesh of the Lord, and in love, that is the blood of Jesus Christ. 7 52. 11 31.

The Epistle to the Romans, cap. vii. p. 101.

4. I desire the Bread of God, the heavenly Bread, the Bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I 7 52. 11 31.

desire the drink of God, namely, His blood, which is incorruptible love and eternal life.

The Epistle to the Philadelphians, cap. iv., p. 103.

- 13 20. 5. [*Haste ye then to partake of*] Take ye heed, then to have but [*One Eucharist. For there is one Flesh of our Lord Jesus Christ and one Cup for the uniting*] to show forth the unity [*of His blood; one altar*]; p. 317, as there is one bishop.

The Epistle to the Smyrnæans, cap. vii., p. 110,

- 13 20. 6. [*They [the Docetæ, who denied that our Lord had a true body] abstain from Eucharist and prayer, because they confess not that the Eucharist is the Flesh of our Saviour Jesus Christ, which suffered for our sins, which the Father in His mercy raised again. They, then, who speak against the gifts, perish while disputing; good had it been for them to love It, that they might rise again.*]
- p. 317.

4.

POLYCARP.

Flourished A.D. 108.

The Epistle to the Philippians, cap. viii., p. 116.

- 13 17. 1. Let us then continually persevere in our hope, and the earnest of our righteousness, which is Jesus Christ, ‘who bore our sins in His own body on the tree,’ ‘who did no sin, neither was guile found in His mouth,’ but endured all things for us, that we might live in Him.

5.

BARNABAS.

Epistle, cap. ii., pp. 2, 3.

- 12 156. 1. For He hath revealed to us by all the prophets that He
13 18. needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, ‘What is the multitude of your sacrifices unto me? saith the Lord. I am full of burnt-offerings and desire ‘not the fat of lambs, and the blood of bulls and goats, not

‘when you come to appear before me : for who hath required these things at your hands ? Tread no more my courts, not though you bring with you fine flour. Incense is a vain abomination unto me, and your new moons and Sabbaths I cannot endure.’ He has therefore abolished these things, that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation. And again He says to them, ‘Did I command your fathers, when they went out from the land of Egypt, to offer unto me burnt-offerings and sacrifices ? But this rather I commanded them, Let no one of you cherish any evil in his heart against his neighbour, and love not an oath of falsehood.’ (Jer. vii. 22 ; Zech. viii. 17).

2. We ought, therefore, being possessed of understanding, to perceive the gracious intention of our Father ; for He speaks to us, desirous that we, not going astray like them, should ask how we may approach Him. To us, then, He declares, ‘a sacrifice [pleasing] to God is a broken spirit ; a smell of sweet savour to the Lord is a heart that glorifieth Him that made it.’ We ought therefore, brethren, carefully to enquire concerning our salvation, lest the wicked one, having made his entrance by deceit, should hurl us forth from our [true] life. 12 156
13 18.

Ibid., cap. v., pp. 6, 7.

3. The new covenant, founded on the sufferings of Christ, tends to our salvation, but to the Jews destruction. For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us ; and [the Scripture] saith thus : ‘He was wounded for our transgressions, and bruised for our iniquities ; with His stripes we are healed,’ &c. 13 18.

Ibid., cap. xiv. p. 21.

4. The Lord hath given us the testament which Moses received and broke. Moses then received it, but they proved themselves unworthy. Learn now how *we* have received it. 13 18.

Moses as a servant, received it ; but the Lord himself, having suffered in our behalf, hath given it to us, that we should be the people of inheritance. But He was manifested in order that they might be perfected in their iniquities, and that we, being constituted heirs through Him, might receive the testament of the Lord Jesus, who was prepared for this end, that by His personal manifestation, redeeming our hearts (which were already wasted by death, and given over to the iniquity of error) from darkness, He might by His word enter into a covenant with us.

Ibid., cap. xvi., xvii., pp. 24, 25.

- 13 18. 5. The spiritual temple of God. I find therefore, that a temple does exist. Learn, then, how it shall be built in the name of the Lord. Before we believed in God, the habitation of our heart was corrupt and weak, as being indeed like a temple made with hands. For it was full of idolatry, and was a habitation of demons, through our doing such things as were opposed to [the will of] God. But it shall be built observe ye, in the name of the Lord, in order that the temple of the Lord may be built in glory. How ? Learn [as follows]. Having received the forgiveness of sins, and placed our trust in the name of the Lord, we have become new creatures, formed again from the beginning. Wherefore in our habitation God truly dwells in us. How ? His word of faith ; His calling of promise ; the wisdom of the statutes ; the commands of the doctrine ; He Himself prophesying in us ; He Himself dwelling in us ; opening to us, who were enslaved by death, the doors of the temple, that is, the mouth ; and by giving us repentance introduced us into the incorruptible temple. He then who wishes to be saved, looks not to man, but to Him who dwelleth in Him, and speaketh in Him, amazed at never having either heard Him utter such words with His mouth, nor Himself having ever desired to hear them. This is the spiritual temple built for the Lord.
- 13 18. Ch. 17. 6. Conclusion of the first part of the epistle. As far as was possible, and could be done with perspicuity, I cherish the hope that, according to my desire, I have omitted none of those things at present, which bear upon your salvation.

6.

THE EPISTLE TO DIOGNETUS.

cap. i., 125.

1. Since I see thee, most excellent Diognetus, exceedingly desirous to learn the mode of worshipping God prevalent among the Christians, and enquiring very carefully and earnestly concerning them, what God they trust in, and what form of religion they observe. . . . I cordially welcome this thy desire, and I implore God, who enables us both to speak and to hear, to grant to me so to speak, that, above all, I may hear you have been edified. 13 19.

Ibid., cap. vii. p. 130.

2. For as I said, this was no mere earthly invention which was delivered to them, nor is it a mere human system of opinion, which they judge it right to preserve so carefully, nor has a dispensation of mere human mysteries been committed to them, but truly God Himself, who is almighty, the Creator of all things, and invisible, has sent from heaven, and placed among men [Him who is] the Truth, and the holy and incomprehensible Word, and has firmly established Him in their hearts. 13 19.

Ibid., cap. ix. pp. 132, 133.

3. He Himself took on Him the burden of our iniquities, He gave His own Son as a ransom for us, the Holy One for transgressors, the blameless one for the wicked, the righteous One for the unrighteous, the incorruptible One for the corruptible, the immortal One for them that are mortal. For what other thing was capable of covering our sins than His righteousness? By what other one was it possible that we, the wicked and ungodly, could be justified, than by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! That the wickedness of many should be hid in a single righteous One, and that the righteousness of One should justify many transgressors! Having therefore convinced us in the former time that our nature was unable to attain to life, and having now revealed 13 19.

the Saviour who is able to save even those things which it was [formerly], impossible to save, by both these facts He desired to lead us to trust in His kindness, to esteem Him our Nourisher, Father, Teacher, Counsellor, Healer, our Wisdom, Light, Honour, Glory, Power and Life, so that we should not be anxious concerning clothing and food.

7.

JUSTIN THE MARTYR :

Flourished about A.D. 140.

Pro Christianis Apologia 2, pp. 66, 67.

- 9 23. 1. [*Having ceased from the prayers, we greet one another with a kiss ; then bread and a cup of water and wine are brought to him who presideth over the brethren ; and he, receiving them, sendeth up praise and glory to the Father of all, through the name of the Son and the Holy Spirit, and maketh at much length an Eucharistic prayer*], returns thanks at length [*for having had these things vouchsafed to him. When he hath ended the prayer and thanksgiving, the whole people present join in with one voice*], express their assent, [*saying Amen, (but Amen is in the Hebrew ‘so be it.’) He who presideth having made this prayer, and all the people having assented, those called among us deacons give to each of those present to partake of the bread and wine and water, over which thanksgiving has been made, and carry it to those not present.*
- 9 23. 2. *This food is amongst us called Eucharist. . . . for we*
 12 12. *do not receive it as COMMON bread or as COMMON drink, but in what way Jesus Christ our Saviour, being through the Word of God incarnate, had both flesh and blood for our salvation, so also have we been taught that the food, over*
 12 63. *which thanksgiving has been made by the prayer of the word*
 12 12. *which is from Him, (from which food our blood and flesh*
 13 21. *are by transmutation nourished), is the flesh and blood of Him, the Incarnate Jesus. For the Apostles, in their records which are called the Gospels, have delivered that Jesus so commanded them, that He, having taken bread and given thanks, said, ‘Do this in remembrance of me. This is my ‘body ;’ and likewise, having taken the cup and given thanks,*

He said, 'This is my blood,' and gave it to them alone. Which also wicked devils imitating, delivered to be observed in the mysteries of Mithra. For that bread and a cup of water are placed in the rites of the initiated with certain words subjoined, ye either know or can learn Then when the reader has closed, he who presides admonishes and exhorts in a sermon to the imitation of these noble deeds. Then we all rise together, and send up prayers; and as we said before, when we have done prayer, bread is brought, and wine and water; and he who presides utters prayers and thanksgivings, according to the best of his power, and the people join in with one voice], and the people assent, [saying 12 84. Amen.] pp. 318-320.

Dialog. cum Trypho, c. 70, p. 231.

Isaiah xxxiii. 13-20. . . . 3. Bread shall be given to him, and his water shall be sure. . . . Now it is evident 6 28. that in this prophecy allusion is made to the bread which our 12 84. Christ gave us to do, in remembrance (τοῖσιν ἐν ἀνάμνησιν) of 6 14. His being made flesh in behalf of those who believe in Him, for whom also He suffered; and to the cup which He gave us to do in remembrance of His own blood, with giving of 6 14. thanks.

Ibid., cc. 116, 117., pp. 269, 270.

4. Even so we (alluding to Zech. iii. 1-4), who through 12 157 the name of Jesus have believed as one man in God the Maker of all, have been stripped, through the name of His first-begotten Son, of the filthy garments, i.e. of our sins; and being vehemently inflamed by the word of His calling, we 12 84. are the true, high-priestly race of God, as even God Himself bears witness, saying that in every place among the Gentiles sacrifices are presented to Him well-pleasing and pure. (Mal. i. 11.) Now God receives sacrifices from no one, except 12 84, 136. through His priests. Therefore God anticipating all the sacrifices which we do through His name, and which Jesus the Christ enjoined us to do, i.e. in the Thanksgiving of the bread and of the cup, and which are done by Christians in all places throughout the world, bears witness that they are well-

- 12 84, pleasing to Him. . . . 5. You assert that God is
 136, pleased with the prayers of the individuals of that nation then
 157, dispersed, and calls their prayers sacrifices. Now that *prayers*
and giving of thanks, when offered by worthy men, *are the*
only perfect and well-pleasing sacrifices to God, I also admit.
- 6 14. For such alone Christians have undertaken *to do* (ποιεῖν), and
 12 12. *in the remembrance* made by their food, both solid and liquid,
 in which the suffering of the Son of God which He endured
 is brought to remembrance.

8.

IRENÆUS.

Flourished about A.D. 167.

Adver. Hær. lib. iv. cap. 32, 34, pp. 261-263, 264.

1. [*But counselling also His disciples to offer to God first-fruits from His creatures, not as though He needed ought, but that they might not be unfruitful nor ungrateful, He took that which of His creation is bread, and gave thanks,*
 12 12. *saying, 'This is my body.' And likewise the cup, which is that of our creation, He confessed to be His blood, and taught that it is the new oblation of the New Testament, of which*
 12 137. *among the twelve prophets Malachi thus presignified: 'I 'have no pleasure in you, saith the Lord of Hosts, neither 'will I receive an offering at your hands. For from the 'rising of the sun unto the going down thereof, my name 'shall be great among the heathen, and in every place incense 'shall be offered unto my name, and a pure offering; for 'my name shall be great among the heathen, saith the Lord 'of Hosts.'* (Mal. i. 10, 11.) *Most clearly signifying by these words that the former people indeed shall cease to offer to God; but in every place sacrifice shall be offered to Him, and that pure; and His name shall be glorified among the heathen.*]*—Pp. 322, 323.*

2. Since, therefore, the name of the Son belongs to the Father, and since in the Omnipotent God the church makes offerings through Jesus Christ, (*per Jesum Christum.*) He

says well on both these grounds, and ‘in every place incense 12 137,
 ‘is offered to my name, and a pure sacrifice.’ Now John, in 159.
 the Apocalypse, declares that the ‘incense is the prayers of
 ‘the saints.’ (Rev. v. 8.)

3. Sacrifices, therefore, do not sanctify a man, for God 12 159.
 stands in no need of sacrifice; but it is the conscience of the
 offerer that sanctifies the sacrifice when it is pure, and thus
 moves God to accept the offering as from a friend.
 Inasmuch, then, as the Church offers with single-mindedness,
 her gift is justly reckoned a pure sacrifice with God, as Paul
 also says to the Philippians, ‘I am full, having received from
 ‘Epaphroditus the things which were sent from you, an odour
 ‘of a sweet smell, a sacrifice acceptable, well-pleasing to God.’
 (Phil. iv. 18.) For it behoves us to make an oblation to
 God, and in all things to be found grateful to God our Maker,
 in a pure mind, and in faith without hypocrisy, in well-grounded
 hope, in fervent love offering the first-fruits of His own created
 things. [*This oblation the Church alone offers pure to the
 Creator, offering it to Him with thanksgiving from His
 creation. But the Jews do not offer; for their hands are
 full of blood; for they have not received the word, which is
 offered to God,*] p. 321, (*verbum, per quod offertur Deo.*)
 The Word by which it (the oblation) is offered to God. (See
 the foregoing section.)

4. [*But how shall they know certainly that that bread, over 12 12.
 which thanks are given, is the body of their Lord, and that 12 64.
 the cup is the cup of His blood, if they do not acknowledge
 Him as the Son of the Creator of the world, i.e., His Word,
 through which wood yields fruit, and fountains flow, and the
 earth yieldeth first the blade, then the ear, then the full corn
 in the ear.*]—Pp. 322.

5. Now we make offering to Him, not as though He stood
 in need of it, but rendering thanks for His gifts, and thus
 sanctifying what has been created. For even as God does
 not need our possessions, so do we need to offer something to
 God; as Solomon says: ‘He that hath pity upon the poor,
 ‘lendeth unto the Lord.’ (Prov. xix. 17.) For God, who
 stands in need of nothing, takes our good works to Himself for
 this purpose, that He may grant us a recompense of His own

good things, as our Lord says: 'Come ye blessed of my Father, receive the kingdom prepared for you. For I was an hungered, and ye gave me to eat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: sick, and ye visited me; in prison, and ye came to me.' (Matt. xxv. 34, &c.) As, therefore, He does not stand in need of these services, yet does desire that we should render them for our own benefit, lest we be unfruitful; so did the Word give to the people that very precept as to the making of oblations, although He stood in no
 12 159 need of them, that they might learn to serve God: thus is it, therefore, also His will that we, too, should offer a gift at the altar, frequently and without intermission. *The altar, then, is in heaven*, (for towards that place are our prayers and oblations directed); *the temple likewise is there*, as John says in the Apocalypse. (Rev. xi. 19.)

Ibid., lib. v., cap. 33.

6. After He had given thanks while holding the cup, and had drunk of it, and given it to the disciples, said to them: 'Drink ye all of it: this is my blood of the New Testament, which shall be shed for many for remission of sins. But I say unto you, I will not drink henceforth of the fruit of this vine, until that day when I will drink it new with you in my Father's kingdom.' Thus, then, He will Himself renew the inheritance of the earth, and will re-organize the mystery of the glory of His sons; as David says, 'He who hath
 12 25. 'renewed the face of the earth.' [*He promised to drink of the fruit of the vine with His disciples, showing forth both the inheritance of the earth, in which the new fruit of the vine is drunk and the resurrection of His disciples in the flesh. For the new flesh which rises is the same as that which receiveth the new cup. For not above, in the place above the heavens, can He be understood as drinking the fruit of the vine with His disciples; nor again, are they without flesh who drink it; for the drink which is received from the vine belongs to the flesh not to the spirit.*]

12 30. 7. The predicted blessing (Gen. xxvii. 27, &c.) therefore, belongs unquestionably to the times of the kingdom, when the

righteous shall bear rule upon their rising from the dead ; when also the creation, having been renovated and set free, shall fructify ; with an abundance of all kinds of food, from the dew of heaven, and from the fertility of the earth ; as the presbyters who saw John, the disciple of the Lord, related that they had heard from him how the Lord used to teach in regard to these times and say : The days will come, in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in each one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give five and twenty metretes of wine. And when any one of the saints shall lay hold of a cluster, another shall cry out, 'I am a better cluster, take me; bless the Lord through 'me.' In like manner the Lord declared that a grain of wheat would produce ten thousand ears, and that every ear should have ten thousand grains, and every grain would yield ten pounds of clear, pure, fine flour ; and that all other fruit-bearing trees, 12 30. and seeds and grass, would produce in similar proportions.

Pfaff. Fragm. Irenæi. p.p., 26, 27.

8. The Lord instituted a new oblation in the new covenant according to Malachi the prophet. For, 'from the rising of 'the sun even to the setting, my name has been glorified 'among the Gentiles, and in every place incense is offered to my name, and a pure sacrifice ; as John also declares in the Apocalypse.' The incense is the prayers of the saints. Then again, Paul exhorts us 'to present our bodies a living sacrifice, 'holy, acceptable unto God which is our reasonable service,' and again, 'let us offer the sacrifice of praise, that is, the fruit of the lips.' [Wherefore the oblations are not according to the law, the handwriting whereof the Lord having blotted out took away, but according to the Spirit. For we must worship God in spirit and in truth. Wherefore also the oblation of the Eucharist is not fleshly but spiritual, and thereby clean. For we offer unto God the bread and the cup of blessing, giving thanks unto Him, that He has commanded the earth to send forth these fruits for our nourishment, and afterwards, having duly performed the oblation, we call 12 137, 159.

forth the Holy Spirit that He would make the sacrifice, and this bread the body of Christ, and the cup the blood of Christ;]

- 12 79. We invoke the Holy Spirit, that He may exhibit this sacrifice both the bread the body of Christ, and the cup the blood of
- 10 49. Christ, [*that they who receive these antitypes may obtain forgiveness of sins and eternal life,*] p. 96. Those persons, then, who perform these oblations in remembrance of the Lord, do not fall in with Jewish views, but, performing the service after a spiritual manner, they shall be called sons of wisdom.

9.

CLEMENT OF ALEXANDRIA.

Flourished about A.D. 193.

Pedag. lib. i., cap. vi. pp. 94, 98, 99, 100, 102, 103, 106.

- 13 25. 1. Now the Lord Himself has most clearly revealed the equality of salvation, when He said: 'For this is the will 'of my Father, that every one that seeth the Son, and 'believeth on him, should have everlasting life; and I will 'raise him up in the last day,' (John vi. 40), as far as possible in this world, which is what he means by the last day, and which is preserved till the time that it shall end, we believe that we are made perfect. Wherefore He says, 'He, that believeth on the Son hath everlasting life.' (John iii. 36.) If, then, those who have believed have life, what remains beyond the possession of eternal life? Nothing is wanting to faith, as it is perfect and complete in itself. . . . As nurses nourish new born children on milk, so do I also by the Word, the milk of Christ, instilling into you spiritual nutriment. Thus, then, the milk which is perfect, is perfect nourishment, and brings to that consummation which cannot cease. Wherefore also the same milk and honey were promised in the rest. Rightly, therefore, the Lord again promises milk to the righteous, that the Word may be clearly shown to be both, 'the Alpha and Omega, beginning and end;' the Word being figuratively represented as milk. . . . 'Wherefore also I have given you milk to drink,' he says, meaning, I have instilled into you the knowledge which,

from instruction, nourishes up to life eternal. But the expression, 'I have given you to drink,' is the symbol of perfect appropriation. For those who are full grown are said to drink, babes to suck. 'For my blood,' says the Lord, 'is 'drink indeed.' In saying, therefore, 'I have given you milk to drink, has he not indicated the knowledge of the truth, the perfect gladness in the Word, who is the milk? And if we who preside over the churches are shepherds after the image of the good Shepherd, and you the sheep, are we not to regard the Lord as preserving consistency in the use of figurative speech, when He speaks also of the milk of the flock? And to this meaning we may secondly accommodate the expression, 'I have given you milk to drink, and not given you meat for ye are not yet able; regarding the meat, not as something different from the milk, but the same in substance. For the very same Word 13 25. is fluid and mild as milk, or solid and compact as meat. And entertaining this view, we may regard the proclamation of the gospel, which is universally diffused, as milk; and as meat, faith, which from instruction is compacted into a foundation, which, being more substantial than hearing, is likened to meat, and assimilates to the soul itself nourishment of this kind. 2. Elsewhere the Lord, in the Gospel according to John, 7 53. brought this out by symbols, (συμβόλων) when He said: 'Eat 13 25. 'ye my flesh, and drink my blood,' (John vi. 54); describing 11104. distinctly by metaphor the drinkable properties of faith and the promise, by means of which the Church, like a human being consisting of many members, is refreshed and grows, is welded together and compacted of both,—of faith, which is the body, and of hope, which is the soul; as also the Lord of flesh and blood. For in reality the blood of faith is hope, in which faith is held as by a vital principle.

3. [*One is the Father of all; One, also the Word of all; 13 25. and the Holy Spirit, One and the same everywhere. And one only virgin mother is formed. I would call her, Church. This mother alone had not milk, because she alone never became a woman; but she is at once a virgin and a mother; undefiled as a virgin; full of love, as a mother; and calling her children, to her, she nurses*

them with holy milk; the Infant Word. Therefore she had not milk; because this her own beautiful Child was milk, the Body of Christ, nourishing for the Word that new progeny, with whom the Lord Himself travailed with bodily pang, whom the Lord Himself swaddled with precious blood. O holy birth! O holy swaddling bands! The Word is all to the infant, Father and Mother, Instructor and nourisher. Eat ye, He saith, 'my flesh, and drink my blood.' This food from Himself the Lord provideth for us, and offereth flesh and poureth out blood, and nothing is wanting to the children's growth. O marvellous mystery! He bids us put off from us the old corruption of the flesh, as also the old food and partaking of another new nourishment, that of
 13 25. *Christ, receiving Him as far as possible to lay Him up in ourselves and place the Saviour in our breast that we may correct the passions of our flesh.】—pp. 328, 329.*

13 25. 4. But you are not inclined to understand it thus, but perchance more generally. Hear it also in the following
 11 104. way. The flesh figuratively represents (*ἀλληγορεῖ*) to us the Holy Spirit; for the flesh was created by Him. The blood points out to us the Word, for as rich blood the Word has been infused into life; and the union of both is the Lord, the food of the babes—the Lord who is Spirit and Word. The food that is, the Lord Jesus—that is, the Word of God, the Spirit made flesh, the heavenly flesh sanctified. The nutriment is the milk of the Father, by which alone we infants are nourished. The Word Himself, then, the beloved One, and our nourisher, hath shed His own blood for us, to save humanity; and by Him, we, believing on God, flee to the Word, 'the care-soothing breast' of the Father, and He alone, as is befitting, supplies us children with the milk of love, and those only are truly blessed who suck this breast. Wherefore also Peter says: 'Laying therefore aside all malice, and all guile, 'and hypocrisy, and envy, and evil speaking, as new born 'babes, desire the milk of the Word, that ye may grow 'by it to salvation; if ye have tasted that the Lord is 'Christ,' [gracious]. . . . And we have shown a little above, that on pregnancy blood passes into milk by a change which

does not affect its substance. . . . If, then, the digestion 13 25.
of the food results in the production of blood, and the blood
becomes milk, then blood is a preparation for milk, as blood
is for a human being, and the grape for the vine. With
milk, then, the Lord's nutriment, we are nursed directly we
are born; and as soon as we are regenerated, we are
honoured by receiving the good news of the hope of rest.
. . . . Further, the Word declares Himself to be the bread
of heaven. 'For Moses,' He says, 'gave you not that bread
'from heaven, but my Father giveth you the true bread
'from heaven. For the bread of God is He that cometh
'down from heaven and giveth life to the world. And the
'bread which I will give is my flesh, which I will give for the
'life of the world.' (John vi. 32, 33, 51). Here is to be noted
the mystery of the bread, inasmuch as He speaks of it as 12 34,
flesh. . . . But since He said, 'and the bread which I will 49.
'give is my flesh,' and since flesh is moistened with blood,
and blood is figuratively termed wine, &c. 12 34.

5. Thus in many ways the Word is *figuratively represented* 7 53.
(ἀλληγορεῖται) as meat, and flesh, and food, and bread, and 12 34.
blood, and milk. The Lord is all these, to give enjoyment 13 25,
to us who have believed on Him. Let no one then think 26.
it strange, when we say that the Lord's blood is *figuratively* 12 34,
represented as milk. For is it not *figuratively represented* 35.
as wine? Who washes, it is said, His garment in wine, 10 49.
His robe in the blood of the grape. (Gen. xlix. 11). . . . 11 104.
Wherefore the Holy Spirit in the Apostle, using the voice 13 67.
of the Lord, says mystically, 'I have given you milk to
'drink.' For if we have been regenerated into Christ, He
who has regenerated us, nourishes us with His own milk,
the Word; for it is proper that what has procreated should
forthwith supply nourishment to that which has been
procreated. And as the regeneration was conformably
spiritual, so also was the nutriment of man spiritual. In
all respects, therefore, and in all things, we are brought into
union with Christ, into relationship through His blood,
by which we are redeemed; and into sympathy, in conse-
quence of the nourishment which flows from the Word;
and into immortality, through His guidance. . . . The 11 104.

same blood and milk of the Lord is therefore the symbol (σύμβολον) of the Lord's passion and teaching. Wherefore each of us babes is permitted to make our boast in the Lord, while we proclaim :

'Yet of a noble sire and noble blood I boast me sprung.'

Ibid., lib. ii. cap. 2, pp. 151, 156.

- 12 25. 6. [*Twofold is the blood of the Lord. The one is His natural blood, by which we have been redeemed from destruction ; the other spiritual, i.e. wherewith we are anointed, and this is to drink the blood of Jesus, to partake of the immortality of the Lord. But the virtue of the Word is the Spirit, as blood is of flesh. Analogously, then, the wine is mingled with the water, and the Spirit with the man. The one, the mingled drink, feasteth unto faith ; the other, the Spirit, leadeth to immortality. And the mingling of both, again, of the draught and the Word, is called Eucharist, an admirable and beautiful grace, whereof they who partake according to faith are sanctified both as to body and soul, the will of the Father mingling together mystically the Divine mixture, man, with the Spirit and the Word. For truly is the Spirit united with the soul, which is borne along by it, and the flesh with the Word, for which the Word became flesh.* (pp. 146, 147.)
- 10 49. *The mystic symbol then of the holy blood, the Scripture hath called wine.*] p. 97.
- 12 32. 7. [*How think ye that our Lord drank, when for us He became man ?*] as shamelessly as we ? Was it not with
- 12 34, 35. decorum and propriety ? Was it not deliberately ? [*For know well He too partook of wine ; for He too was man. And He blessed the wine, saying, 'Take ye, drink, this is my blood,'—blood of the grape.*] vine [*He allegorically speaks of the Word who 'was shed for many for the remission of sins,' the holy fount of joy.*] And that he who drinks ought to observe moderation, He clearly showed by what He taught at feasts.
- 12 64. For He did not teach affected by wine. [*But that what was blessed was wine, He showed again, saying to the disciples, 'I will not drink of the fruit of this vine, &c.'* But that what was drunk by the Lord was wine, He Himself

says of Himself, upbraiding the Jews with hardness of heart.] pp. 136, 137.

Strom. lib. i, cap. i. pp. 271, 272.

8. Both must therefore test themselves: the one, if he is qualified to speak and leave behind him written records; the other, if he is in a right state to hear and read; as also some in the dispensation (*διατίθεσθαι*) of the Eucharist, according to custom, enjoin that *each one of the people* individually should take his part But the husbandry is twofold,—the one un-written, and the other written, and in whatever way the Lord's labourer sows the good wheat, and grows and reaps the ears, he shall appear a truly divine husbandman. 'Labour,' says the Lord, 'not for the meat which perisheth, but for that which endureth to everlasting life.' And *nutriment is received both by bread and by words.* 12 84. 11 31.

Ibid., cap. x., p. 292.

9. Wherefore the Saviour, taking the bread, first spake and blessed. Then breaking the bread, He presented it, that we might eat it, according to reason, and that knowing the Scriptures, we might walk obediently. 12 12, 64.

10.

TERTULLIAN.

Flourished about A.D. 193.

Adver. Jud., cap. x., p. 103.

1. 'Come let us put wood on his bread.' (Jer. xi. 19, Sep. ver.) Therefore wood is put upon His body. [*For so Christ revealed, calling bread His body, of whose Body afore the Prophet spake figuratively, as bread.*] p. 97. *Panem corpus suum appellans, cujus retro corpus in pane prophetes figuravit.* Calling His Body bread, whose Body the prophet before figured in bread. 11 45. 12 34. 10 31. 11 45, 56.

De Oratione, cap. vi., p. 121.

2. But how choicely hath divine wisdom drawn up the order of the prayer, that after heavenly things, that is, after

- the 'Name' of God, the 'Will' of God, and the 'Kingdom' of God, it should give to the petition a place for earthly wants likewise ! For the Lord also declared, 'Seek ye first the 'kingdom, and then these things shall be added unto you.'
- 11 56. Although [*we may rather understand spiritually 'Give us this day our daily bread.'* For Christ is our bread, because Christ is life, and bread is life. 'I am,' saith He, 'the bread of life,' and a little above, 'The bread is the Word
- 10 31. 'of the living God, which cometh down from heaven.' Then
- 12 32. again, because IN the bread is understood] censetur [*His*
- 10 31. body: 'This is my body.' Wherefore in praying for 'daily
- 11 56. 'bread,' we pray to be perpetually in Christ, and undivided from His body.] p. 332.

De Bap., cap. xvii., p. 225.

- 12 85. 3. To conclude my little work, it remaineth that I give an admonition also concerning the right rule of giving and receiving Baptism. The right of giving it indeed hath the chief priest, which is the bishop ; then the presbyters and deacons, yet not without the authority of the bishops, for the honour of the Church, which being preserved, peace is preserved. Otherwise laymen have also the right, for that which is equally received may equally be given ; unless the name *disciples* denote at once bishops or presbyters or deacons. The word of God ought not to be hidden from any : wherefore also Baptism, which is equally derived from God, may be administered by all. But how much more incumbent on laymen is the duty of reverence and modesty ! Seeing that these things belong to those of higher estate, let them not take upon themselves the office of the bishop set apart for the bishops. Emulation is the mother of divisions. A most holy apostle hath said that 'all things are lawful, but all things are not expedient.'

De Anima, cap. xvii., p. 271.

4. [*We may not call in question those senses, lest their truth should be questioned in Christ Himself, lest it should be said, perchance, that He saw untruly Satan cast down from heaven ; or heard untruly, the voice of the Father bearing witness of Him ; or was deceived when He touched*

Peter's mother-in-law ; or perceived, as other than it was, the breath of the ointment which he accepted for His burial ; or afterwards the taste of the wine, which He consecrated to be a memorial of His blood. For so Marcion too preferred to believe Him a phantom, disdaining in Him the truth of the whole body,] pp. 80, 81. . . . 10 49.

5. Notice the testimony of John ; 'That which we have 'seen,' he says, 'that which we have heard, have seen with 'our eyes, and have touched with our hands of the Word of life.' (1 John i. 1.) Therefore the testimony is false if nature cheats the senses of the eyes and of the ears, and of the hands.

De Resur. Car., cap. xxxvii., p. 332.

6. So also He said that the flesh profiteth nothing, the sense must be guided from the occasion of the discourse. For because they thought His saying hard and intolerable, as if He had determined His flesh to be eaten by them, that He might dispose the state of salvation in the Spirit, He set forward, 'It is the Spirit that giveth life ;' and then subjoins, 'the flesh profiteth nothing.' (John vi. 63.) There follows also what he would have us understand by 'Spirit.' 'The 'words that I speak unto you they are spirit and they 'are life.' As also above, 'He that heareth my words and 'believeth on Him that sent me, hath everlasting life, and 'shall not come unto judgment, but hath passed from death 'to life.' (John v. 24.) Appointing, therefore, the Word to be the vivifier, because the Word is spirit and life. He calleth the same 'likewise His own flesh,' for since 'the Word was made flesh,' it was thence to be sought for the purpose of life, and was to be devoured in the hearing, and was to be ruminated upon in the intellect, and was to be digested by faith. Hence He had shortly before pronounced His to be also heavenly bread. 7 54. 13 67. 11 31, 56.

Adver. Mar., lib. i., cap. xiv., p. 356.

7. Even this handiwork of our God will be pleasing to you, inasmuch as your own lord, that better God, loved it so well, and for your sake was at the pains of descending from the

third heaven to these poverty-stricken elements, (*paupertina elementa*,) and for the same reason was actually crucified in this sorry apartment of the Creator.

- 12 40, 8. [*He hath not, until now, rejected either the water of the*
44. *Creator, wherewith he cleanses His own; nor the oil wherewith He anoints His own; nor the union of honey and milk with which He nourishes His infants; nor bread wherewith He maketh present His own very body, even in His own sacraments needing to be a mendicant to the Creator.*] pp. 81, 82. *Nec panem, quo ipsum corpus suum repræsentat etiam in*
10 49. *sacramentis propriis egens mendicitatibus creatoris.* Nor
11 56. bread, wherewith He represents His own very body, even in
12 12, His own sacraments needing the beggarly [elements] of the
34. Creator.

Ibid., cap. xxiii., p. 362.

9. None I should think more shameless than he who is baptized to his god in water which belongs to another, . . .
12 64. offers his thanksgivings to his god over bread which belongs to another.

Ibid. lib. iii., cap. xix., p. 396.

10. 'Come let us put wood on his bread.' (Jer. xi. 19.) That is on His body, [*For so God revealed in your Gospel too (Luke) calling bread His body, that hence too thou mayest at*
11 56. *once understand that He gave the bread to be a figure of His body, of which body the prophet aforetime spake figuratively as bread,*] *Panem corpus suum appellans corporis*
10 31, *sui figuram pani dedisse cujus retro corpus in panem Pro-*
49. *phetes figuravit.* Calling His body bread. . . . that He
11 45. gave the figure of His body to bread, whose body the Prophet
12 12, aforetime figured into bread, [*the Lord Himself being about*
31. *to explain this mystery*] *sacramentum*, sacrament [afterwards]
p. 97.

Ibid., lib. iv., cap. xl., pp. 448, 449.

11. In like manner does He know the very time it behoved Him to suffer, since the law prefigures His passion. Accordingly, of all the festal days of the Jews He chose the

Passover. 'For Moses had declared concerning this sacrament, 'It is the Lord's Passover.' (*Pascha est Domini.*) How earnestly, therefore, does He manifest the bent of His soul: 'With desire I have desired to eat this Passover with you 'before I suffer,' (Luke xxii. 15.) What a destroyer of the law was this, who actually longed to keep its passover! could it be that he was fond of Jewish lamb? But was it not because He had to be 'led like a lamb to the slaughter; and 'because, as a sheep before her shearers is dumb, so was He 'not to open his mouth,' that He so profoundly wished to accomplish the *figure* (*figuram*) of His own redeeming blood?

12. [*Having declared, 'With desire have I desired to eat 'this Passover,' as His own (for it were unworthy that God should desire any thing not His own), He made the bread which He took and distributed to His disciples that His own Body, saying.*] Then having taken the bread and given it to His disciples, He made His own body that by saying [*'this is my body,' i.e. the figure of my body. But it would not be a figure, unless His body were a true Body. But an empty thing, as a phantom is, can admit of no figure of itself. Or if He pretended that bread was His body,*] or that His body was bread, [*because He had in truth no body, He ought then to have given bread for us. It belonged to the vanity of Marcion that bread should be crucified.*

13. *But why doth He call His body bread,*] *panem corpus suum appellat* [and not rather a pompion, which Marcion had instead of a heart? not understanding that that was an ancient figure of the body of Christ, saying through Jeremiah, 'They have devised devices against me, saying, Let 'us put wood on his bread,' that is, the cross on His body. Therefore the Enlightener of the things of old hath plainly shown what he meant bread to signify calling His body bread. So, too, in the mention of the cup, He, when establishing the testament sealed with His blood, confirmed the substantiality of His body.

14. *For there cannot be blood of any body, save flesh. For if some unfleshy quality of a body be opposed to us surely, unless fleshly it will not have blood. Thus the proof*

- of a body consisteth in the testimony as to flesh; the proof
 10 31. of flesh in the testimony as to blood. But that you may
 recognize the ancient figure of blood in wine, Isaiah will
 aid. 'Who is this,' saith he, 'that cometh from Edom, with
 'dyed garments from Bozrah? He that is glorious in
 'apparel, wine-stained with might. Wherefore 'art Thou red
 'in thine apparel, and thy garments like him that treadeth
 'in the wine fat?' For the Spirit of prophecy, already as
 it were, contemplating the Lord coming to his passion (i.e.,
 clothed in flesh, in that He suffered in it,) describes, under
 the redness of His apparel, the raiment of His flesh all
 bloody, by the force of His passion trodden down and squeezed
 out, as in a winepress; because from the redness of the wine
 men go down thence as though blood-stained. Much more
 12 108. clearly did Genesis, in the blessing of Judah, from whose tribe
 the descent of Christ, after the flesh, was to proceed, delineate
 Christ even then in Judah. 'He shall wash,' saith he,
 12 34, 'His garments in wine, and His clothes in the blood of
 79. 'grapes,'] showing the garments and clothes to be His flesh,
 13 27. and the wine to be his blood. [So now too He hath conse-
 10 33. crated His blood in wine, who then figured forth wine in
 blood,] pp. 334, 336. *Sanguinem suum in vino consecravit,*
qui tunc vinum in sanguine figuravit.

Ibid., lib. v., cap. viii. p. 462.

- 9 14, 15. When treating of the gospel, we have proved from the
 50. sacrament of the bread and the cup the reality of Christ's
 body and blood in opposition to Marcion's phantom.

Ibid., cap. xv., p. 472.

- 9 50. 16. Indeed, I see no other substance in man, after *spirit*
 and *soul*, to which the term *body* can be applied except the
 'flesh.' This, therefore, I understand to be meant by the
 word 'body'—as often as the latter is not specifically named.
 Much more do I so understand it in the present passage
 (1 Thess. v. 23.) where the flesh is expressly called by the
 name *body*.

De Exhort. Castitatis, cap. vii., p. 566.

17. Thence, therefore, among *us* the prescript is more fully 12 85.
and more carefully laid down, that they who are chosen into the
sacerdotal order must be men of one marriage ; which rule is
so rigidly observed, that I remember some removed from their
office for digamy. But you will say, 'then all others may [marry
more than once], whom he excepts.' We shall be fools if we
think that what is not lawful for priests is lawful for laymen.
Are not even we laymen priests ? It is written : 'A king- 12 85.
'dom also, and priests to His God and Father, hath He made
'us.' It is the authority of the Church, and the honour
which has acquired sanctity through the joint session of the
Order, which has established the difference between the Order
and the laity. Accordingly, where there is no joint session of
the ecclesiastical order, you offer, [administer the Lord's
Supper], and baptize, and are priest, alone for yourself. But
where three are, a church is, albeit they be laymen. For
each individual lives by his own faith, nor is there exception
of persons with God ; since it is not hearers of the law who
are justified by the Lord, but doers, according to what the
apostle withal says. Therefore, if you have the *right* of a
priest in your own person, in cases of necessity, it behoves
you to have likewise the *discipline* of a priest whenever it may
be necessary to have the right of a priest. If you are a
digamist, do you baptize ? If you are a digamist, do you
offer [administer the Lord's Supper.] How much more capital
a crime is it for a digamist layman to act as a priest, when
the priest himself, if he turn digamist, is deprived of the
power of acting the priest. But 'to necessity,' you say,
'indulgence is granted.' No necessity is excusable which is
avoidable. In a word, shun to be found guilty of digamy, and
you do not expose yourself to the necessity of administering
what a digamist may not lawfully administer.

11.

ORIGEN.

Flourished about A.D. 230.

Comment. Evang. Joannis, tom. vi. 26 ; tom. i. p. 243.

1. 'I indeed baptize you with water, but He that cometh
 'after me is mightier than I, He shall baptize you with the
 Holy Ghost.' (Matt. iii. 11.) To whom it must be thus said
 7 55. that as the Word of God is drinkable, to some indeed It is
 9 106. water, but to some It is 'wine that maketh glad the heart of
 11 42, 'man;' and to others It is blood, on account of that, 'Except
 104. 'ye drink my blood, ye have no life in you' (John vi. 53.)
 But It is also called food (*τροφή*), not because It is considered
 to be living bread and flesh ; thus to some it is the baptism
 of water, and of the spirit, and of fire ; but to others also of
 blood. Respecting which accomplished baptism He says, as
 some say, 'I have to be baptized with a baptism, and how am
 'I straitened till it be accomplished.'

Ibid., tom. x. 13., tom. i., pp. 304-307.

7 55. 2. And it is necessary to eat the flesh of this Lamb in
 11 110. the time of the world which is night, but the flesh must be
 eaten roasted, with unleavened bread ; for the Word of God is
 not flesh only. Therefore He says, 'I am that bread of life,'
 and 'This is the bread which cometh down from heaven, that
 'a man may eat thereof, and not die. I am the living bread
 'which came down from heaven : if any man eat of this
 'bread, he shall live for ever.' (John vi. 48, 50, 51.) Yet
 it should be known that all food is, by a more improper use,
 called bread ; as by Moses it is written in Deuteronomy,
 'During forty days he did eat no bread and drink no water.'
 (Deut. ix. 9.) Before this he neither partook of dry nor
 moist food. I have noticed this, because John says in his
 12 48. Gospel, 'And the bread that I will give for the life of the
 11 32, 'world is my flesh.' (John vi. 51.) But it is necessary to
 110. begin with eating from the head, that is, from the supreme
 and primary doctrines concerning heavenly things, and leaving
 off at the feet, doubtless at the ultimate instruction, enquiring

concerning the highest nature of things which exist, or concerning material or temporal things, or evil spirits and unclean demons, for the word concerning these being shut up in the mysteries of Scripture can be named more metaphorically the feet of the Lamb. But from the appurtenances and hidden things we must not depart. But we must come to the entire Scripture as to one body. Nor must its most firm and strong harmony of its entire composition be mutilated or cut up as they do who as much as in them lies mutilate the unity of the Spirit which there is in all the Scriptures. 11 110.

Ibid., tom. xx., 31, 33.; tom. ii., pp. 291-294, 298, 300, 301.

3. 'Verily, verily, I say unto you, If any man keep my Word, he shall never see death.' (John viii. 51.) Paul says, 'Your life is hid with Christ in God,' and our Lord Himself said of Himself, 'I am the Life.' . . . 'I am the Truth.' . . . So therefore must be understood; 'If any man keep my Word, he shall never see death,' and just as if He were speaking these words, He should say to them, 'If any man keep this my Light (for He had given light to His hearers), he shall never see darkness.' For it cannot be that darkness arise to him who keeps this Light, and if a man destroys this Light, it shall come to pass that he who destroys it shall instantly see darkness. Then life in this manner is made in the Word, which was in the beginning with God. Wherefore the beginning, that is, wisdom, which says, 'The Lord made me the beginning of His ways for His works.' (Prov. viii. 22.) Of the Word existing in Itself in which life was made, He will teach and say: 'If any man keep my Word, he shall never see death.' For a man keeps the Word together with the life made in It, and inseparable from It, which life also 'is the light of men shining in darkness, and not apprehended by it.' . . . 'The bread which I will give for the life of the world is my flesh.' (John vi. 51, literal translation) when 'the Jews strove among themselves, saying, How can this man give us His flesh to eat?' We show that they were not so foolish as to suppose that when saying these things He invites the hearers to come and to eat His flesh. . . . For if God is not the God of the dead but 11 110.
11 14.
12 48.
7 31,
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13 3,
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11 81.

of the living, as He is also the God of Abraham, Isaac, and Jacob, so also is He the God of the rest of the Prophets, and the Prophets live as they also kept the Word of the Son of God, when the Word was made to Hosea, or the Word was made to Jeremiah, or was made to Isaiah ; for no other word was made to any of them beside that Word which was in the beginning with God, the Word the Son of God Himself.

Ibid., tom. xxxii. 16 ; tom. ii., pp. 458, 459.

4. When the Saviour had said to him, 'What thou doest do quickly,' and Judas had received the sop, immediately he went out. [*And so not unpersuasively might it be said on this passage, that 'he that eateth the bread of the Lord, or 'drinketh His cup unworthily, eateth and drinketh damnation to himself ;' one and the same excellent power in the bread and in the cup, inworking good in a good disposition which receives it, and implanting damnation in the evil. So the sop from Jesus was of a like nature with that which was given to the rest of the apostles, with the words, 'Take, 'eat ;' but to the one for salvation, to Judas for damnation, since after the sop Satan entered into him. Let the bread and the cup be considered by the more simple, according to the more common interpretation of the Eucharist ; by those who have learned to hear deeper meanings, according to the more divine promise also concerning the nourishing word of truth ; as if I should say, for example, that the most nourishing bread for the body increases the state of fever, but restores to health one of a good habit of body.*] pp. 347, 348.
- 12 12. 9117.

Comment. in Matt., tom. xi. 14 ; tom. iii. pp. 105, 106.

5. 'Not that which enters into the mouth defiles the man' (Matt. xv. 11.) But some one coming upon this passage might say that as that which enters into the mouth does not defile the man, although by the Jews it was thought to be
- 12 12. 9112. defiling, so neither does that which enters into the mouth, and which is called the bread of the Lord, make the man holy, though it is thought to do so by some persons of more simple minds. And the argument I think is not to be treated with contempt, but deserves a clear exposition, and the case

seems to stand thus. [As it is not the food, but the conscience of him who eateth with doubt, which defileth the eater; for he who doubteth is damned if he eat, because he eateth not of faith, and as to the defiled and unbelieving is nothing pure, not in itself, but through the defilement of the man, and his unbelief; so that which is sanctified by the Word of God and by prayer doth not sanctify the recipient of itself, for if so, it would sanctify even him who eateth unworthily the Bread of the Lord, and no one would, through that food, become weak and sickly, or sleep, for so hath Paul established in the words, 'For this cause many are weak and sickly among you, and many sleep.' And in this Bread of the Lord there is profit to the recipient, when with undefiled and pure conscience he receiveth that Bread. So, too, neither by not eating, simply from the not eating of the Bread which is sanctified by the Word of God and by prayer do we lose any good.] Thus neither from not eating do we lack any benefit, merely and simply from the fact of our not eating of the bread sanctified by the Word of God and prayer, [neither by eating do we gain any good; for the cause of our loss is our wickedness and sin, and the cause of our gain is our righteousness and uprightness, for this is what is meant by Paul in the words, 'Neither if we eat are we the better, neither if we eat not are we the worse' (1 Cor. viii. 8.) For if 'whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught,' and the food which is consecrated by the Word of God and by prayer, doth, according to the material part itself, 'go into the belly, and is cast out into the draught;' but, according to the prayer which cometh upon it according to the proportion of faith, becomes beneficial, and the cause of the mind's perception, as it looks to that which benefiteth them also, not the matter of the bread, but the words spoken over it, is that which benefiteth him who eateth it not unworthily of the Lord, and this may be said of the typical and symbolical body] pp. 148, 149. But many things might be spoken concerning the Word Himself also who became flesh and true food, which he who eats shall certainly live for ever, no wicked man being able to eat it (*αὐτῆς* flesh or true food.) For if it were possible that any one living in sin could eat Him who became

12 64.

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7 55.

10 49,
65, 88.

11 32.

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9 93.

flesh, being the Word and living bread, it would not have been written, that 'every one who eateth this bread shall live 'for ever' (John vi. 51.)

Comment., Series 10, tom. iv., pp. 200, 201.

- 9 93 6. The true disciples of Christ feast on the secret and invisible unleavened bread of sincerity and truth: they eat also
7 55. the Passover, Christ sacrificed for us, who said, 'Except ye eat 'my flesh, ye have no life in you' (John vi. 53, 54.) and by that which they drink His blood—the true drink, they anoint the upper door-posts of the houses of their minds, not seeking, as some, glory from men, but from God, who sees in secret.

Ibid., 65, tom. iv., pp. 359-361.

7. 'As a man travelling into a far country, called his servants, and delivered unto them his goods,' &c. (Matt. xxv. 14.) And first, let us see why is likened to a man who is absent, our Lord who is our one Lord, of whom the apostle says, 'But to us there is . . . one Lord Jesus Christ, by whom 'are all things, and we by Him.' If, however, we rule only by Him, and we neither have a mammon Lord, nor any of those Lords whom denoting to be many, the apostle himself says, 'For as there be gods many, and lords many.' Let us
9 76. inquire, then, concerning the absence of Himself, especially because it seems to be contrary to His absence, what He himself promised to His disciples concerning Himself, saying, 'Where two or three are gathered together in my 'name, there am I in the midst of them.' Again, 'Lo I am with you always even unto the end of the world.' And what the Baptist said of Him, showing that He was everywhere, thus: 'There standeth one among you whom ye know 'not; he it is who coming after me.' Therefore some one might say, If He stands in the midst of those who know Him not—if wherever two or three are gathered in His name, He is in the midst of them; if through all the days of the life of the disciples He is with them even unto the end of the world, how is He in this parable represented as being absent? But while treating on this, we ought also to include that which Paul said of himself, 'For I, absent in body but present in spirit, have judged already, as though I were present

‘ . . . when ye are gathered together, and my spirit, with the ‘ power of our Lord Jesus to deliver such an one to Satan for ‘ the destruction of the flesh, that the spirit may be saved in ‘ the day of our Lord Jesus Christ.’ For if the power of Jesus is gathered together with those who are gathered together in His name, He is not absent from them, but is always present with them. For if He is always present with all who are His, how do the parables represent Him as absent ? See if we can solve what is asked in this manner. For He who says to His disciples, ‘ Lo I am with you alway even unto ‘ the end of the world.’ And again, ‘ Where two or three ‘ are met together in my name, there am I in the midst of ‘ them,’ and other places : and He who stands in the midst of them that know Him not, is the only begotten Son of God, God the Word, and Wisdom, and Righteousness, and Truth, who is not closed in any bodily closure. According to this nature of His divinity, He is not absent, but absent according to the dispensation of the body which He took, according to which He was both troubled and made heavy, saying, ‘ now ‘ is my soul troubled,’ and again ‘ my soul is sorrowful even ‘ unto death.’ But saying these things, we do not disunit (*solvimus*) the man from the body which He took, since it is written by John, ‘ Every spirit which disunites (*solvit*, λῶσι), ‘ Jesus is not of God’ (1 John iv 3), but to every substance we reserve its own peculiar nature. For if every faithful man ‘ who is joined to the Lord is one spirit,’ how much more that man whom Christ took according to the dispensation of the flesh, is not to be disunited (*solvendus*) from Him.

And see how He said, ‘ *As* a man absent,’ since it was not a man, but *as* man, and as a man He will be absent, who was everywhere according to the nature of divinity. At the same time, observe seeing that meaning of the phrase is not expressed thus, *as a man absent*, so is *Jesus* ; or thus, *so also am I* ; or thus, *so also is the Son of Man* ; since it is He who in the parable is represented absent as a man. For He is not a man who is wherever two or three are met together in His name, nor is a man with us alway even unto the end of the world, nor is a man present wherever the faithful are gathered together, but the divine power which was in Jesus.

Ibid., 79, tom. iv., pp. 407-409.

- 7 55. 8. Matt. xxvi. 17, 18, and Mark xiv. 12-15. Celebrating spiritually, we fulfil all those things which there are commanded to be celebrated corporally. For we put away the leaven of malice and wickedness, and we celebrate the Passover with the unleavened bread of sincerity and truth when Christ feasts with us, according to the will of the Lamb, saying, 'Except ye eat my flesh and drink my blood, ye shall have no 'life in you' (John vi. 53); 'who taketh away the sin of the 'world,' and forbids the true destroyer not of Egypt only, but the destroyer of the whole human race, to touch us who celebrate the feast of the Passover with Him. Let us, then, 11 81, ascend with the Lord united to us from the lower to the 100. upper part in which is the guest-chamber, which is shewn by the understanding, which is in every man the master of the house to the disciples of Christ. But let this upper house be large to us, that it may receive Jesus, the Word of God, and the Wisdom, and the Truth, and the Peace, and everything which the Son of God is, who is not received except by those who are great in comprehension

9. However, we ought to know, since they who are taken up with feasts and worldly cares do not ascend into that upper part of the house, nor see its magnitude, nor consider the preparation and furnishing of it. Therefore they neither celebrate 9 93. the Passover with Jesus, nor receive the cup of blessing from Him, nor the cup of the New Testament.

Ibid., 82, tom. iv., p. 413.

10. [But if thou canst understand the spiritual table, and spiritual food, and the supper of the Lord, with all of which he (Judas) had been honoured by Christ, thou wilt see more abundantly the multitude of his malice whereby he betrayed his Master, the Saviour, together with the food of the divine table, and of the cup], and on this day of the Passover, [not remembering either as to temporal goods the love of his Master or in spiritual His doctrine, ever communicated without stint. Such are all in the Church who plot against their brethren with whom they have been together frequently at the same

table of the body of Christ, and at the same draught of His blood.] p. 346.

Ibid., 83, tom. iv., p. 414.

11. 'And the Son of man goeth as it is written of him.' (Matt. xxvi. 24.) And Jesus indeed according to what was seen, went, having suffered by the cross; but according to what He really was, He both went and remained in the world with His disciples, keeping them in the faith. For they could not remain in His faith, especially when they should see that He was dead, except their hearts should be invisibly kept by Himself. 9 79.

Ibid., 85, 86, tom. iv., pp. 416-421.

12. 'And as they were eating, Jesus took bread and blessed, and brake, and gave to the disciples, and said, Take, eat, this is my body. And he took the cup and gave thanks, and gave to them, saying drink ye all of it, for this is my blood of the New Testament which shall be shed (*effundetur*) for many for the remission of sins.' (Math. xxvi. 26-28.) 2 15.
[That Bread which God the Word owneth to be His body, is the Word which nourishes souls; the Word coming from God the Word, and bread from the Heavenly Bread which is placed on the table, of which it is written; 'Thou hast prepared a table before me against them which trouble me.' (Ps. xxiii. 5.) And that drink which God the Word owneth to be His blood, is the Word which bedeweth and inebriateth the hearts of those who drink, which is in that cup of which it is written: 'And thy inebriating cup, how excellent is it!' (Ps. xxiii. 5.) And the drink is that fruit of the true Vine, which saith, 'I am the True Vine.' And it is the blood of that grape which, cast into the wine-press of the Passion, brought forth this drink. So also the bread is the Word of Christ, made of that seed-corn which falling into the ground yieldeth much fruit.] 11 14. 12 12. 11 14. 12 12.

13. For not that visible bread which He held in His hands did God the Word call His body, but the Word, in the mystery of whom that bread was to be broken. Nor did He call that visible drink His blood, but the Word, in whose mystery that drink was to be poured out. For the body of God the Word, 11 16. 12 55.

- or *His blood, what else can it be than the Word which nourisheth, and the Word which gladdeneth the heart.*] pp. 346, 347. *Non enim panem illum visibilem, quem tenebat in manibus, corpus suum dicebat Deus verbum, sed verbum, in cuius mysterio fuerat, panis ille frangendus. Nec potum illum visibilem sanguinem suum dicebat, sed verbum, in cuius mysterio potus ille fuerat effundendus. Nam corpus Dei verbi aut sanguis, quid aliud esse potest, nisi verbum*
- 11 16, 48. *quod nutrit, et verbum quod lætificat cor?* For God the Word did not call that visible bread which He held in His hands His body, but the word in the mystery of which that bread was to be broken. Nor did He call that visible drink His blood, but the word in the mystery of which that drink was to be poured forth. For the body of God the
- 12 42. ‘strengtheneth,’ and the word ‘which maketh glad the heart.’ (Psalm civ. 15.)
- 12 12. 14. But why did He not say, ‘This is the bread of ‘the New Testament,’ as He said, ‘This is the blood of
- 11 17. ‘the New Testament.’ Because the bread is the word of
- 11 42. righteousness, on eating which souls are strengthened; but the drink is the word of the acknowledgment of Christ according to the mystery of His nativity and passion. Since,
- 3 57. therefore, the testament of God is constituted with regard to
- 11 17. us in the blood of Christ’s passion, so that we believing in the Son of God that was born and suffered for us according to the flesh, may be saved, not in righteousness, in which alone without faith in the passion of Christ there could not be salvation, therefore it is said only of the cup, ‘This is the cup ‘of the New Testament.’
- 12 32. 15. ‘Verily I say unto you I will not drink henceforth of ‘this fruit of the vine until I drink it new with you in my ‘Father’s kingdom.’ (Matth. xxvi. 29.) But also concerning the bread, it hath been spoken of in like manner by Luke: ‘With desire I have desired to eat this passover with you. I ‘say unto you, I will not any more eat thereof, until it be ‘fulfilled in the kingdom of God.’ (Luke xxii. 15, 16.) There-
- 12 12. fore the Saviour will eat and drink that bread and paschal drink renewed in the kingdom of God, and will eat and drink

with His disciples. For as He 'thought it not robbery to be 'equal with God, but humbled Himself even unto death,' so He will eat bread, and drink of the fruit of the vine, and will drink it new, and on account of His great goodness and love of men, He will eat and drink with His disciples when He shall have delivered the kingdom to God and the Father. For attend to what He says: 'when I drink it new with you,' at no other time, 'but in the kingdom of my Father.' But also elsewhere, 'The kingdom of God is not meat and drink.' For corporally, and according to the likeness of present meat and drink, the kingdom of God is not meat and drink to those who have shown themselves worthy of the heavenly bread, and the bread of angels, and that meat of which the Saviour says: 'My meat is to do the will of him that sent me, and to finish 'his work.' But since in the kingdom of God we shall eat and drink, is shown from many places in the Scriptures, especially from that one which is written, 'Blessed is he who 'shall eat bread in the kingdom of God.' Therefore this Passover shall be fulfilled in the kingdom of God, and Jesus shall eat and drink it with His disciples.

16. The same is written in the gospel according to John : 12 32. 'Moses gave you not bread, but my Father giveth you the true 'bread from heaven.' And Jesus always for those, who equally keep the feast with Him, taking bread from the Father, gives thanks, and breaks, and gives to the disciples according to that which every one chooses to take, and He gives, saying, 'Take 'ye,' and 'eat ye.' And shows, when He strengthens them with this bread, that it is His own body, since He Himself is 12 12. the Word; which also now we esteem necessary, and when it shall be fulfilled in the kingdom of God; but now, indeed, not yet fulfilled, but then fulfilled, when we also shall have been prepared to receive the full Passover, which comes to be fulfilled, Who does not come to destroy the Law, but to fulfil it; and now, indeed, to fulfil it as through a glass in the darkness of fulfilment, but then to fulfil it face to face, when that which is perfect shall come.

17. If, therefore, we also wish to take the bread of blessing 12 32. from Jesus, that which He is accustomed to give, let us go into the city, into the house of a certain man, where Jesus

- does the Passover with His disciples, they preparing it for Him
- 11 110. by His directions, and let us ascend to that upper part of the house, great, and furnished, and prepared, where, *taking* the cup from the Father and giving thanks, He gives it to them, who have ascended with Him, saying, ‘Drink ye, this is my ‘blood of the New Testament,’ which is both drunk and is shed; is drunk indeed by the disciples, but is shed for the remission of sins committed by them by whom it is drunk and shed. But if you enquire how also it is shed, learn with
- 11 18. that Word also which has been written, ‘Because the love of ‘God is shed abroad in our hearts.’ (Rom. v. 5.) But if the blood of the New Testament is shed abroad in our hearts for the remission of sins, that drinkable blood having been shed abroad in our hearts, all sins are remitted and blotted out which before we had committed.
- 11 32. 18. But He who said when He took the cup, ‘Drink ye all
- 11 81. ‘of this,’ when we drink He does not depart from us, but Himself drinks it with us, since He Himself is in each of us,
- 12 56. for we cannot alone and without Him either eat of that bread
- 11 18. or drink of the fruit of that true vine. Nor do thou marvel
- 12 12. since He Himself is both the bread, and He eats the bread with us; He Himself is both the drink of the fruit of the vine
- 11 104. and He drinks it with us. For God the Word is omnipotent
- 12 34. and is called by divers names, and He Himself is innumerable according to the multitude of virtues, since He is every virtue and Himself is one. Then He taught the disciples, who had celebrated the feast with the Teacher, and both had taken the bread of blessing, and had eaten the body of the Word, and had drunk the cup of thanksgiving, for these to say a hymn to the Father, and to pass from height to height.

Comment. in Lucam. Hom. xxxviii., tom. v., pp. 229-232.

19. Luke xix. 41-45. There are sacraments which are spoken, and we hope, God helping, to be able to open what is hid. . . . If after the mysteries (*mysteria*) of truth, after the discourse of the gospel, after the doctrine of the Church, after the vision of His sacraments (*sacramentorum*) &c. . . . Therefore let us rise in the early morning, and beseech the Lord that at the least we may be able to eat the crumbs which

fall from His table. [*Scripture marvels that the Queen of Sheba came from the ends of the earth to hear the wisdom of Solomon; and when she had seen his feasting, and furniture, and the ministering of his house, she fainted, and was wholly astonished. We, if we do not gladly embrace so great riches of our Lord, so great furniture of speech, and richness of doctrines, if we do not eat the bread of life, if we do not feed on the flesh of Christ, and drink His blood, if we despise the feast of our Saviour, must know that God hath both goodness and severity.*]*—p. 347.*

Comment. in Genesin, Hom. xvii. 8, tom viii., pp. 293, 294.

20. 'He shall wash his robe in wine, and his garment in
'the blood of the grape.' *(Gen. xlix. 11.)* And these things
appear, so far as concerns the historical exposition, that a
fertile vineyard signifies hyperbolically an abundance of wine.
But our mystical exposition produces the nobler sense. For
the robe of Christ, which is washed in wine, is suitably un-
derstood to be his church, which He purified for Himself
with His own blood, not having spot or wrinkle. For 'ye are
'not,' said the apostle, 'redeemed with silver or gold, but
'with the precious blood of the Only-Begotten of God.' For
in the wine of His blood, that is, in the laver of regeneration,
the church is washed by Christ. For we are buried by bap-
tism into death, and in His blood—that is, we are baptised
in His death. But how he washes his garment in the blood
of the grape must be seen. The garment appears to be a
certain vestment more secret and nearer to the body than the
robe. These are they, therefore, who, having been washed
before by the laver, had been made into His robe, afterwards
attained to the sacrament of the blood of the grape; as of
an inner and more secret mystery, and are said to be par-
takers of his garment. For the soul also is washed in the
blood of the grape when it begins to receive the doctrine of
this sacrament. For when the virtue of the blood of the
Word of God is recognised and understood, the soul will be
made as much more capacious as it becomes purer, and washed
daily towards the completion of knowledge; and joining itself

12108.

10 33.

9106.

to God, not only will it become His garment, but even now one spirit with Himself.

Comment. in Exodum, Hom. vii. 8, tom ix., pp. 86-88.

- 13 4. 21. 'Towards evening ye shall eat flesh, and in the morning 'ye shall be satisfied with bread.' (Ex. xvi. 12.) . . . But how does He say that this bread is given in the morning, since we have said that His advent in the flesh was made at the evening? I think it should be understood in this manner, that the Lord came at the evening of the declining world, and near the end of its appointed course; but by His advent He hath obtained a new day for believers. Therefore, because the new light of knowledge ascends on the world, He in a certain manner effected His own day, and produced His own morning, as the Sun of righteousness; and on this morning they are replenished with bread, who receive His precepts.
- 7 55. Nor do thou marvel because the *Word of God is also called*
- 11 104 *flesh, and bread, and is called milk, and is called herbs, and*
- 12 34. *for the capacity of believers, or the possibility of their receiving Him, He is diversely named.* Yet also this can be understood, that after His resurrection, which we show was done in the morning, He filled believers with bread, because for this purpose He gave to us the books of the Law and of the Prophets, before unknown and unexamined, and left these
- 11 18. documents to the church for our instruction, that *He Himself may be the bread in the Gospel*; but the other books of the Law, or of the Prophets, or of the histories, have been called many breads (or loaves), of which they are replenished who of the Gentiles believe. Therefore, now let us hasten to secure the heavenly manna, for that manna, according as any one wishes, returns such a taste to his mouth. For I hear also the Lord saying to those who come to Him, 'Be it 'to thee according to thy faith.' And therefore, if thou receivest with entire faith, with entire devotion, the Word of God which is preached in the church, that very Word will become to thee whatever thou desirest. The grace of the Word, if thou art in trouble, consoles thee, saying, 'A broken 'and humbled heart God will not despise.' If thou art joyful for future hope, it increases thy joys, saying, 'Be glad in

‘the Lord, and exult, ye righteous!’ If thou art irritable, it pacifies thee, saying, ‘Cease from anger, and forsake wrath.’ If thou art in sorrows, it heals thee, saying, ‘The Lord heals ‘all thy diseases.’ If thou art consumed with poverty, it consoles thee, saying, ‘The Lord lifts up the poor from the earth, ‘and raises up the needy from the dunghill.’ So, therefore, the manna of the Word of God yields in thy mouth whatever taste thou mayest wish.

Ibid., Hom. xiii. 3, tom ix., p. 156.

22. [Ye who are wont to be present at the Divine 11 20.
mysteries know how, when ye receive the body of the Lord, ye 13 5.
keep it with all care and veneration, lest any particle of it
should fall, lest any of the consecrated gift should escape you.
For ye believe yourselves guilty (and ye believe rightly), if
any thereof fall through negligence; but if ye use so great 11 29.
caution, and rightly use it, in preserving His body, how do 13 5.
you think it a less guilt to have neglected the Word of God
than His body?]

—pp. 341, 342..

Comment. in Levit., Hom. v. 1, tom. ix., p. 239.

23. As therefore a mutual affinity exists between things 10 2.
visible and invisible, earth and heaven, soul and flesh, body
and spirit, and of combinations of these is made up the pre-
sent world; so also holy Scripture, we may believe, is made
up of visible and invisible parts: first, as it were, of a kind
of *body*, i.e., of the letter which we see with our eyes; next
of *soul*, i.e., of the sense which is discovered within that
letter; thirdly, of a *spirit*, so far as it contains also in itself,
certain heavenly things; as, says the apostle, ‘they serve to
‘the example and shadow of things celestial.’

Ibid., Hom. vii. 1, 2, 5, tom. ix. pp. 289-291, 293,
304-306.

24. [We inquire, then, how our Lord and Saviour, who
is the true High Priest, with His disciples who are true
priests, before He approacheth the altar of God, drinketh
wine, but when He had begun to approach, He drinketh not.
The Saviour had come into this world that, for our sins, He

might offer His flesh a sacrifice to God. Before He offered this, He drank wine, in the interval of the dispensations. In short, He was called 'a man gluttonous, and a wine-bibber, a friend of publicans and sinners.' But when the time of His cross came, and He was about to approach to the altar, to offer there the sacrifice of His flesh, 'He took the cup, and blessed and gave to His disciples, saying, Take, drink ye of it.' Drink ye, saith He, who are not now about to approach the altar. But Himself, as being about to approach the altar, says of Himself, 'Verily, I say unto you, I will no more drink of this fruit of the vine, until I drink it new with you in the kingdom of my Father.'] pp. 340, 341.

25. If any one of you approach with purified ears to hear, he may look upon the secret of this ineffable mystery. What is that which He says? 'I will not drink of the fruit of this vine until I drink it new with you in the kingdom of my
11 40. 'Father.' We said above that the promise of this good inebriety was given to the saints, when they say, 'Thine inebriating cup, how excellent it is.' (Ps. xxiii. 5.) But also in many other places of Scripture we read the like things, as, 'They shall be inebriated with the fatness of thine house, and thou shalt cause them to drink of the full stream of thy delights.' (Ps. xxxvi. 8.) In Jeremiah also the Lord says, 'I will inebriate my people.' (Jer. xxxi. 14.) And Isaiah says, 'Behold they who serve me shall drink, but ye shall thirst.' (Isaiah lxi. 13.) And many things concerning inebriety of this kind thou wilt find recorded in the Holy Scriptures. Which inebriety without doubt is taken for joy of soul and rejoicing of mind.

26. If therefore we have understood what this inebriety of the saints is, and how this gladness is given to the saints in the promises, let us see now how our Saviour does not drink wine until He drinks it new with the saints in the kingdom of God. My Saviour even now bewails my sins. My Saviour cannot rejoice so long as I remain in iniquity. Why cannot He? Because He Himself is the advocate for my sins with
9 19. the Father, as John, His fellow mysta (*symmysta*) announced, saying, 'And if any man sin, we have an advocate with the

‘Father, Jesus Christ the righteous; and he is the propitiation for our sins.’ (1 John ii. 1, 2.) How therefore can He, who is the advocate for my sins, drink the wine of gladness, whom I by sinning grieved? How can this advocate, who approaches the altar to make reconciliation for me a sinner, be in gladness, for whom He ascends a mourner for my sins? He says, ‘I will drink with you in the kingdom of my Father.’ As long as we do not do so, that we may ascend to the kingdom, He cannot drink alone that wine which Himself has promised to drink with us. Therefore He is as long in grief, as we continue in error. . . . But my Lord Jesus may refrain from weeping, when He approaches the Father, when He stands at the altar, and offers reconciliation for us; and that He approaching to the altar is not to drink this wine of gladness, because He still suffers the bitterness of our sins. He does not wish therefore to drink wine alone in the kingdom of God; He waits for us.

27. For thus He says, ‘Until I drink it with you.’ We 12 32.
are therefore they, who disregarding our life, delay His gladness. He waits for us that we may drink of the fruit of this 12 56.
vine. Of what vine? Surely of that of which He Himself 11 104.
was the figure saying, ‘I am the vine, ye are the branches.’ Whence again He says, ‘My blood is drink indeed, and my ‘flesh is meat indeed.’ Therefore these things, being established by apostolic and evangelical authority, let us see how every man can be shown to be clean or unclean. Every man has some food in himself which he may offer to the next one approaching him. For it cannot be, that when we men approach one another and have joined in discourse, we do not either receive or offer some taste among us, either from the answer, or from the question, or from some act. And if indeed a man is clean, and he is of good mind, of whom we take a taste, we receive clean food. But if he is unclean whom we touch, we receive unclean food, according to those things which we have spoken above. And therefore I think the Apostle Paul says of such, as of unclean animals, ‘With ‘such an one not to take food.’ But that the things which we speak may more evidently be opened to thy understanding, let us take an example from greater things, that

thence descending by little and little until we come to lower things.

- 7 55. 28. Our Lord and Saviour says, 'Except ye eat my flesh,
 10 2. 'and drink my blood, ye have no life in you, for my flesh is
 13 4. 'meat indeed, and my blood is drink indeed.' (John vi. 53, 55.)
 11 20. Because Jesus therefore is altogether and wholly clean, His
 whole flesh is food, and His whole blood is drink, because
 every work of His is holy, and every word of His is true.
 And therefore His flesh is true food, and His blood is true
 drink. For with the flesh and blood of His own Word as
 with clean food and drink, He gives drink to and recruits the
 whole race of men. In the second place, after the flesh of
 Him Peter is clean food, and Paul, and all the apostles. In
 the third place their disciples; and thus each, according to
 the extent of his deserts and the purity of his perceptions is
 made clean food to his neighbour. He who cannot endure to
 hear these things, may perhaps turn aside, and avert his ears
 according to those who said, 'How will he give us his flesh
 'to eat? Who can hear it? And they went no more with
 'him.' But ye, if ye are sons of the Church, if imbued with
 the gospel mysteries, if the Word made flesh dwelleth in you,
 ye know the things which we say, because they are of the
 Lord, lest peradventure he who knows them not, should not
 be known of Him.

- 7 55. 29. Acknowledge that they are figures, the things which
 10 2. are written in the inspired Book; and therefore, as spiritual
 11 20. and not as carnal persons, examine and understand what is
 12 56. said; for if, as carnal persons, you understand them, they
 13 3. injure, and do not nourish you. For there is also in the
 gospel a letter which kills: a killing letter is not found in the
 Old Testament alone. There is also in the New Testament a
 letter which kills him who does not understand spiritually
 the things which are spoken. For if, according to the letter,
 thou followest the very thing which is said, 'Except ye eat
 'my flesh and drink my blood' (John vi. 53) this letter kills.

Ibid., Hom. ix. 10, tom. ix., p. 364.

30. [*But thou who hast come to Christ, the true High Priest who, by His own blood hath made God propitious to*

thee and reconciled thee to the Father, stop not at the blood of the flesh, but learn rather the blood of the Word, and hear Himself saying to thee, 'This is my blood which is shed' [effundetur, shall be shed [for you for the remission of sins.] He who is imbued with the mysteries, knoweth the flesh and blood of the Word of God], p. 342. Let us not then dwell on these matters, which are known to the initiated, and cannot be laid open to the ignorant.

Ibid., Hom. xiii., 5, 6, tom. ix., pp. 408-410.

31. 'And they shall eat them in the holy place, for they 'are holy things of holy things.' (Lev. xxiv. 9.) Aaron and his sons were a chosen race, a priestly race, to whom this portion of holy things is given from God, which [race] all we are who believe in Christ. But I require not a holy place fixed in the land, but in the heart. For a reasonable soul is called a holy place, on which account the apostle also says, 'Give not place to the devil.' Therefore the soul is my place; if I do ill, I am of the devil; if well, I am of God. Then also the unclean spirit, He says, 'when it is gone out of a man, he walketh through dry places, and finding no rest. 'Then he saith, I will return into my place from whence I 'came out.' (Matt. xii. 43, 44.) Therefore the holy place is a pure mind. In which place it is commanded to us to eat the food of the Word of God. For neither is it suitable that a soul not holy should receive holy words. When it shall have purified itself from all filth of flesh and manners, then that being effected, the holy place may receive the bread of Him who came down from heaven. Is not the holy place better so understood than if we thought that a structure of insensible stones should be called a holy place? Whence also in like manner this law is placed before thee, that, [*when thou receivest the mystical*] sacramental [*bread, eat it in a clean place; i.e. receive not the sacraments of the Lord's body in a soul defiled and polluted by sins.* 'For whosoever eateth this 'bread and drinketh this cup unworthily, shall be guilty of 'the body and blood of the Lord.']—p 342. 'For they are 'holy things of holy things.' Thou seest how he did not call things holy only, but holy of holy, as if he should say,

- 9 93. this holy food is not the common food of all, nor is
 11 20. it of any unworthy person, but of the saints. How much
 more rightly and deservedly may we say this also concern-
 ing the Word of God: this Word is not the Word of all,
 9 93. nor of every one, but of the saints? Every one cannot hear
 the mystery of this Word: for only they who have been purified
 in mind, who have been made clean in heart, who are
 simple in soul, who are blameless in life, who are free in con-
 science, is it their duty to hear a discourse concerning this, to
 them can these mysteries be explained.

Comment. in Num., Hom. vii. 2, tom. x., pp. 55, 56.

32. Before Moses took to wife the Ethiopian, it is not written that God spake to him openly (*in specie*), and not obscurely (*in ænigmate*), but when he had taken her, then it says of him 'God spake to him mouth to mouth openly, 'and not obscurely' (Num. xii. 8.) Now, too, since Moses has come to us and has been joined to our Ethiopian, the law of God is no longer known in figures and in images as formerly, but is made known in the very form of the truth; and those things which were before described obscurely (*in ænigmate*) are now fulfilled plainly and in truth (*in specie et veritate*), and therefore he who discoursed on the meanings (*species*) of figures and obscure sayings (*ænigmatum*), says, 'But we know that 'all our fathers were under the cloud, and were all baptized 'into Moses in the cloud and in the sea, and did all eat the 'same spiritual meat, and did all drink the same spiritual 'drink. For they drank of that spiritual Rock that followed 'them, and that Rock was Christ' (1 Cor. x. 1-4.) Thou seest how Paul solves the obscure sayings (*ænigmata*) of the law, and teaches the meanings of the obscure sayings (*species ænigmatum*), and says that that Rock obscurely (*in ænigmate*) was with Moses before he was joined to this our Ethiopian. Now the Rock is plainly (*in specie*) Christ. For now God speaks mouth to mouth through the law [*aforetime in similitude*], obscurely *in ænigmate* [*was a baptism in the cloud and in the sea; now in reality*], plainly, *in specie*, [*is regeneration in water and the Holy Spirit. Then, in similitude*], obscurely [*was manna food; now in reality*], plainly

[*is the flesh of the Word of God true food, as He Himself also saith, 'My flesh is meat indeed, and my blood is drink indeed.'*] (John vi. 55.)—pp. 342, 343. So therefore even now Moses placed among us, and joined to this Ethiopian, either himself does not speak to us, or God does not speak to him obscurely (*in ænigmate*), but plainly (*in specie*).

Ibid., Hom. xi. 6, tom. x., pp. 117, 118.

On the offering of the first fruits.

33. Numbers xviii. 8. For the first fruits, which above we have explained spiritually can be preserved, these can not. But if, according to the apostle, Christ is also the first fruits, these first fruits have truly been given to us to preserve. For what is so blessed as that soul which receives Christ, always keeps Him, and always has Him remaining in it? And such a soul has undertaken truly to keep the first fruits. For these first fruits, which were offered in the law, were consumed as food, and having entered into the belly, were 'cast out,' as the gospel says, 'into the draught.' But he who shall have eaten these first fruits, and shall have
7 55.
tasted the bread which cometh down from heaven, shall not
9 93.
die, but remain to life eternal. For this is the bread which, since it may always be eaten, always remains, yea always increases. It is therefore, as the apostle says, 'spiritual
'meat,' which the more it is taken, the more it increases. For as much more thou dost take the word of God, as much
11 18,
more earnestly thou dost eat this food, so much more copiously
19.
shall it abound in thee.

Ibid., Hom. xvi. 9, tom. x., p. 199.

34. Therefore they may say to us, [*who is that people who* 13 4.
are accustomed to drink blood? These were the things which
when in the gospel also, those of the Jews who followed the
Lord heard, they were offended, and said, 'Who can eat flesh 7 55.
'and drink blood?' But the Christian people, the faithful
people, heareth these things and embraceth them, and followeth
Him who saith, 'Except ye eat my flesh and drink my blood,
'ye have no life in you; for my flesh is meat indeed, and my

- ‘blood is drink indeed. (John vi. 53, 55.) And in truth He who said these things was wounded for men; for ‘He was
- 11 19. ‘wounded for our sins,’ as Isaiah says. But we are said to
- 12 34, 55. drink the blood of Christ not only in the way of sacraments] sacramentorum ritu [but also when we receive His Word] words, sermones [in which is life, as also Himself saith, ‘The words which I speak unto you, they are spirit and they are life.’]—p. 343.
- 7 55. 35. He therefore Himself has been wounded whose blood
- 11 19. we drink, that is, we receive the words of His doctrine. But
- 12 34, 35. nevertheless they also have been wounded, who have preached to us His Word, for we also read their words, that is, the
- 13 4. words of His apostles, and we who are following the life which is from them, drink the blood of the wounded.
- 13 4. 36. [But that thou mayest more clearly understand that these things are written of our people, who are confederated in the sacraments of Christ, hear how in other places also Moses declares the like, saying, ‘Butter of kine, and milk of sheep, ‘with fat of lambs, and rams of the breed of Bashan, and ‘goats, with the fat of kidneys of wheat; and wine they shall ‘drink the blood of the grape.’ (Deut. xxxii. 14.) And this then which is called ‘the blood of the grape’ is blood of that grape which springs of that vine whereof the Saviour saith, ‘I am the true vine,’ the disciples ‘the branches,’ the Father ‘the husbandman,’ who purgeth them, that they may bring
- 7 55. forth very much fruit. Thou, then, art the true people of
- 12 34, 55. Israel, which canst drink blood, and canst eat the flesh of the Word of God, and drink His blood, and canst suck up the blood of that grape which is of the true vine, and of those
- 11 19, 104. branches which the Father purgeth.]—pp. 343, 344. The fruit of these branches is deservedly called the blood of those who are wounded, which we drink from their words and doctrine.

Ibid., Hom. xxiii. 6, tom. x., pp. 284, 285.

- 13 4. 37. In the fourth place the solemnity of the Passover is placed among God’s feasts, in which feast a lamb is slain. But do thou behold the true Lamb, the Lamb of God, the Lamb which taketh away the sin of the world, and do thou say, ‘Christ our passover hath been sacrificed for us.’ Let

the Jews in a carnal sense eat the flesh of the lamb, but let us eat the flesh of the word of God. For He himself said, 'Except ye eat my flesh ye have no life in you.' (John vi. 53.) That which we only speak is the flesh of the word of God, if at least we do not, as it were, offer herbs to the weak, or milk for babes. If we speak what is perfect, what is healthy, what is strong, we place before you the flesh of the word of God to eat. For where the mystic word, where the dogmatic word, full and firm in the faith of the Trinity, is made known, where the veil of the future world is removed, the sacraments of the letter of the spiritual law are thrown open, where the hope of the mind being turned from earthly things and fixed on heavenly, and is placed on those things which eye hath not seen, and ear hath not heard, neither have they entered into the heart of man, all these things are the flesh of the word of God, on which he who can feed with a perfect understanding and purified heart immolates the sacrifice of the feast of the Passover, and keeps the feast day with God and His angels.

Comment. in Josh., Hom. ii. 1, tom. xi., pp. 21, 22.

38. And it is necessary for us to explain the death of Moses, for unless we have understood how Moses is dead, we could not show how Jesus reigns. If, therefore, thou shouldest consider that Jerusalem is overturned, the altar destroyed, no sacrifices nor burnt offerings, nor libations, in no place priests, in no place high priests, in no place the ministration of Levites, when thou seest that all these things cease, say, that Moses the servant of God is dead. If thou seest that no one goes thrice in the year to come before God, nor to offer gifts in the temple, nor slay the Passover, nor eat unleavened bread, nor offer the first fruits, nor consecrate the first born, when thou seest that all these things are not celebrated, say that Moses the servant of God is dead, [*But when thou seest Gentiles coming in to the faith, churches built, altars not sprinkled with blood of cattle, but consecrated with the precious blood of Christ; when thou seest priests and Levites ministering, not the blood of bulls and of goats, but the Word of God through the grace of the Holy Ghost, then say that*

Jesus succeeded Moses and obtained the principedom, not Jesus the son of Nun, but Jesus the Son of God.]—p. 344. When thou seest that Christ our Passover is sacrificed, and we eat the unleavened bread of sincerity and truth; when thou seest the fruits of the good land in the Church thirty, sixty, and a hundred fold, that is, widows, and virgins, and martyrs; when thou seest that the seed of Israel is multiplied from those ‘who were born, not of blood, nor of the will of man, nor of ‘the will of the flesh, but of God.’ . . . say that Moses the servant of God is dead, and Jesus the Son of God obtains the principedom.

Sel. in Psalm. tom. xi., pp. 364, 365.

39. [*Therefore further on in the Psalm, hinting at the mystical food, as it seems, He said. ‘Taste, and see that the ‘Lord is good.’ Perchance exhorting to taste Christ Himself, he hinted by these words at His body, whereof there was a symbol in the Law; the Eucharistic body of Christ succeeding to the show-bread.*]

—pp. 344, 345.

Ibid., tom. xii., pp. 267, 268.

40. [*When thy soul is sick, and is oppressed with the disease of sins, art thou at ease, despisest thou hell, disregardest and mockest thou at the punishment of eternal fire? holdest thou cheap the judgment of God, and despisest thou the Church warning thee? fearest thou not, approaching the Eucharist to communicate of the body of Christ, as though clean and pure, and there were nothing in thee unworthy? and in all these things thinkest thou to escape the judgment of God? Remember ye not what is written, ‘Therefore are ‘many weak and sickly among you, and many sleep? Why are many weak? because they judge not their own selves, nor examine themselves, nor understand what it is to communicate with the Church, or what it is to approach such great and wonderful sacraments.*]

—p. 345.

Ibid., tom. xiii., p. 21.

- 7 56. 41. ‘Men did eat the food of angels.’ (Ps. lxxviii. 25.)
13 4. The Saviour says, ‘I am the bread which came down from

‘ heaven.’ This bread, then, angels did indeed formerly eat, but now also men. To eat signifies there to know ; for the mind eats that which it knows, and does not eat that which it does not know.

In Isaiam, Hom. i., tom. xiii., pp. 246, 247.

42. I, said he, was Christ, who spake by the prophets. I said, neither do thou fear, and now Jesus Christ is sent. He does not deceive. ‘ I am with you,’ saith the Lord, 1 20
 ‘ always, even to the end of the world.’ He does not deceive.
 ‘ Where two or three are gathered together in my name, there
 ‘ am I in the midst of them.’ Since, therefore, Jesus Christ 12 162.
 is present and He assists, and as High Priest is girded and
 prepared to offer our supplications to the Father, rising by
 Him, let us offer sacrifices to the Father.

Comment. in Cantic. Can. Prologus, tom. xiv., pp. 294, 295.

43. There is therefore a meat and drink of this material 7 56.
 man, which is also called the outer man, suitable to its nature, 10 2.
 to wit, that which is corporeal and earthly. And in like
 manner also there is an appropriate meat of that spiritual
 man which is called the inner man, as that living bread which
 came down from heaven. But there is also that drink of that
 water which Jesus promised, saying, ‘ Whosoever drinketh of
 ‘ the water that I shall give him shall never thirst.’ (John iv.
 14.) Thus, therefore, in all things there is used a similarity
 of phrases as it respects both the inward and the outward
 man ; but the property of the things is preserved unmixed to
 each, and to that which is corruptible, corruptible things are
 given, and to that which is incorruptible, incorruptible things
 are offered.

Ibid., lib. ii., tom. xiv., p. 431.

44. Therefore He is also called the true Light, that the 7 56.
 eyes of the soul may have that by which they may be en-
 lightened ; therefore also He is called the Word, that the ears
 may have that which they may hear ; therefore also He is 10 2.
 called the Bread of life, that the taste of the soul may have
 what it may taste.

Comment. in Jerem., Hom. ix. 1., tom. xv., pp. 203, 204.

45. 'The word (ὁ λόγος), which came to Jeremiah from the 'Lord, saying, Hear ye,' and what follows. (Jer. xi. 1-10.)
- 11 21. For who is the Word which came from the Lord whether to Jeremiah, or to Isaiah, or Ezekiel, or to any one of the Prophets? He who was in the beginning with God. I know no other Word of the Lord beside Him of whom the Evangelist says, 'In the beginning was the Word, and the Word was 'with God, and the Word was God.' And it is necessary that we know these things that to them to whom He is especially united, there is to each the presence of the Word. For what profit is it to me, if the Word had been present in the world, but I knew Him not. But on the contrary, if even He had not been present with the whole world, but grant that I, like the Prophets, have the Word, and I should say, that Christ came to Moses, to Jeremiah, to Isaiah, to each of the righteous, and that which was said by Him to the disciples,
- 1 20 'Lo, I am with you always, even to the end of the world,' (Matt. xxviii. 20.) has been observed in fact, and it even happened before His advent; for He was with Moses, and He was with Isaiah, and with each of the saints. How could they have spoken the Word of God, and the Word of God was not present with them? But we who are of the Church ought to know these things better, we who wish that the same God of the Law and the Gospel should be the same Christ, both then, now and for ever and ever.

Ibid., Hom. x. 2, tom. xv., pp. 214, 215.

46. 'Come let us put wood on his bread' (Jer. xi. 19).
- 11 48. That the Lord was crucified by the Jews no one doubts, and we proclaim this openly. But how wilt thou apply this to Him? 'Against me they devised a wicked device, saying, 'Come and let us put wood on his bread.' This is difficult to understand. But the bread of Jesus is the word by which we are nourished. Since, therefore, when He taught among the people, they wished to put a stumbling-block on His doctrine by crucifying Him, they said, 'Let us put wood on 'His bread.' For when to the word of the teaching of Jesus

is added that the Teacher was crucified, wood is put on His bread. They being resolved from stratagem, said, 'Come and let us put wood on His bread.' But I announce a most wonderful thing. The wood put on His bread made the bread bitter. Take an example from the law of Moses : as wood put into the bitter water made it sweet, so the wood of the Passion of Jesus Christ coming on the Word made His bread sweeter. For before the wood came on His bread, then it was bread only, and wood was not on His teaching, the sound of His voice had not gone out into all the world. But afterwards the bread received power through the wood put upon it, by this means the word of His teaching was made known throughout the whole world.

Ibid., Hom. xviii. 13, tom. xv., pp. 342, 343.

47. But Jesus also being about with His disciples to keep that feast as the symbol of which we do the Passover, when they enquired, 'Where wilt thou that we prepare for thee the Passover?' He said, 'When ye are entering, a man shall meet you, bearing a pitcher of water; follow him, and he will show you a large upper room, furnished, swept, ready; there prepare ye.' [*For no one who keepeth the Passover as Jesus willeth is below the upper chamber; but if any one feasteth with Jesus, he is above in the great upper chamber, in an upper chamber swept, in an upper chamber adorned and ready. But if thou go up with Him to keep the Paschal feast, He both giveth thee the bread of blessing, His own body, and bestoweth on thee His own blood.*]
 —pp. 345, 346. 11 110.
13 6.

Therefore, we exhort you, ascend ye on high, lift up your eyes on high. And to me, if I teach the divine Word, the Word says: 'Go up on the high mountain, thou who bringest glad tidings to Zion; lift up thy voice with strength, thou that bringest glad tidings to Jerusalem; lift it up, fear not.' (Isaiah xl. 9.) 11 19.

Adamantii Dia., s. iv., tom. xvi., p. 371.

48. [*If, as these say, He was fleshless and bloodless, of what flesh, and of what body, and of what blood did He, giving the IMAGES, enjoin upon the disciples both the bread and the cup?*]

- 6 28. p. 83. If, as these say, He was fleshless and bloodless, of
 10 49. what flesh, and of what body, and of what blood did He, giving
 the images, both of the bread and of the cup, enjoin upon
 the disciples through them, to do a remembrance of Him?
 (τὴν ἀνάμνησιν αὐτοῦ ποιῆσαι); of whom also there is the apostle;
 12 12. for testifying to these things he says that the bread and the
 cup of blessing are the communion both of the blood and of
 the flesh.

Contra Celsum, lib. viii., cap. 22, tom. xx., p. 139.

49. [*He who keepeth in mind that Christ our Passover
 hath been sacrificed for us, and that we must feast, eating
 the flesh of the Word, at all times keepeth the Passover.*]
 It is not he that does not do the Passover which is inter-
 4 28. preted sacrifices for a passing over (διαβατήρια), [*passing ever
 in thought, and in every word and deed from the things of
 this life to God, and hastening to His city.*]
- p. 341.

Ibid., cap. xxxiii., tom. xx., pp. 154, 155.

50. [*Let Celsus, as being ignorant of God, render his
 thank-offerings to devils; but we, rendering thanks to the
 12 12. Creator of the universe, eat the bread, offered with thanks-
 12 64. giving and prayer over the things offered, which (bread)
 becometh, for the prayer's sake, a certain holy body, which
 halloweth those who use the same with a sound purpose.*]
 —p. 341.

De Principiis, lib. i. præf. 1, tom. xxi., p. 15.

51. All who believe and are assured that grace and truth
 were obtained through Jesus Christ, and who know Christ to
 be the Truth, agreeably to His own declaration, 'I am the
 'Truth,' derive the knowledge which incites man to a good
 and happy life from no other source than from the very words
 and teaching of Christ. And by the words of Christ we do
 not mean those only which He spake when He became man,
 1 21. and tabernacled in the flesh; for before that time Christ, the
 Word of God, was in Moses and the prophets. For without
 the Word of God, how could they have been able to prophesy
 of Christ? And were it not our purpose to confine the present
 treatise within the limits of all attainable brevity, it would

not be difficult to shew, in proof of this statement, out of the Holy Scriptures, how Moses or the prophets both spake and performed all they did through being filled with the Spirit of Christ.

Ibid., lib. iv. cap. 1, 28, 29, tom. xxi., pp. 465, 466.

52. The Son of God, then, in respect of the Word being God, which was in the beginning God, no one will logically suppose to be contained in any place; nor yet in respect of His being 'Wisdom,' or 'Truth,' or the 'Life,' or Righteousness, or Sanctification, or 'Redemption;' for all these properties do not require space to be able to act or to operate; but each one of them is to be understood as meaning those individuals who participate in His virtue of working. Now, if any were to say, that though those who are partakers of the 'Word' of God, or of His 'Wisdom,' or His 'Truth,' or His 'Life,' the Word and Wisdom itself appeared to be contained in a place, we should have to say to him in answer, that there is no doubt that Christ, in respect of being the 'Word' or 'Wisdom,' or all other things, was in Paul, and that he therefore said, 'Do ye seek a proof of Christ speaking in me?' And again, 'I live, yet not I; but Christ liveth in me.' Seeing, then, He was in Paul, who will doubt that He was, in a similar manner, in Peter and in John, and in each one of the saints?

11 14,
21, 81.

11 28.

9 79.

12.

CYPRIAN.

Flourished about A.D. 248.

De Oratione Dominica, tom. i., pp. 146, 147.

1. ['Give us this day our daily bread.' This may be understood, both in the spiritual and in the simple meaning, seeing that either purport contains a divine aid for the advancing of our salvation. For Christ is the Bread of Life, and this bread belongs not to all men, but to us; and as we say, Our Father, because [He is] the Father of the understanding and believing, so we speak of our Bread, because Christ is the Bread of us, who appertain to His body. This Bread we pray that it be given us day by day, lest we who are in Christ and who

11 57.

daily receive the Eucharist for food of salvation, should, by the admission of any grievous crime, and our being therefore shut out from communion, and forbidden the heavenly Bread, be separated from the body of Christ, according as Himself preaches and forewarns, 'I am the bread of life which came down from heaven.' 'If any man eat of my bread he shall
 12 48. 'live for ever. But the bread that I will give is my flesh, for 'the life of the world.' Seeing, therefore, He says, that if any man eat of His bread, he shall live for ever, it follows, that
 11 57. while it is manifest that those do thus live, who appertain to His body and receive the Eucharist by right of communication] communion [so also is it matter both for our fears and prayers, that none of us by being forbidden communion, be separated from the body of Christ, and so remain far from salvation as Himself threatens and declares, 'Unless ye eat the 'flesh of the Son of Man, and drink His blood, ye shall have 'no life in you.' Hence, then, we pray that our bread, that is, Christ, may be given to us day by day, that we who abide in Christ, and live in Him, may not draw back from His sanctification and His body.]—pp. 361, 362.

Epist. 63, tom. ii., pp. 148-154, 156.

- 13 29. 2. Some, either through ignorance or simplicity, in consecrating and administering to the people the cup of the Lord, do not the same as Jesus Christ, our Lord and God, the author
 12 163. and teacher of this sacrifice, did and taught . . . When any-
 8 65. thing is enjoined by the inspiration and command of God, a
 10 34. faithful servant must needs obey the Lord, acquitted by all of assuming anything arrogantly to himself, in that he is compelled to fear offending the Lord, unless he do what he is bidden. But you should know what I have been admonished, that in offering the cup, the tradition of the Lord be observed, nor aught else be done by us, than what the Lord has first
 11 105. done for us : that the cup which is offered in remembrance of
 12 57. Him, should be offered mixed with wine. For whereas Christ
 10 34. says, 'I am the true vine;' the blood of Christ is not surely
 8 68. water, but wine.
 10 34. 3. [Nor can His blood whereby we have been redeemed
 12 35. and quickened, appear to be in the cup, when the cup is with-

out that wine, whereby the blood of Christ is set forth as is declared by the mystical meaning and testimony of all the Scriptures], (more correctly), whereby the blood of Christ is shewn was shed (*ostenditur effusus*) as is declared by the sacrament and testimony of all the Scriptures.

4. [Who is more a priest of the most High God than our Lord Jesus Christ, who offered a sacrifice to God the Father, and offered that same which Melchizedeck had offered, that is, bread and wine, namely, 'His own body and blood?'] p. 357.

5. Holy Scripture adds and says, 'He shall wash His garments in wine, and His clothes in the blood of grapes.' But [when the blood of grapes is mentioned, what else is shewn] *ostenditur* [than the wine of the cup of the blood of the Lord?] p. 357. Moreover, in Isaiah, the Holy Spirit testifies this same of the passion of the Lord, saying, 'Wherefore art thou red in thine apparel, and thy garments like him that treadeth in a wine-vat?' Can water make apparel red? or is it water in the wine-vat which is trodden by the feet, or squeezed out by the press? [Mention is therefore made of wine, that the blood of the Lord may be understood; and what was afterwards manifested in the cup of the Lord, might be foreshewn in the predictions of the prophets. The treading and pressure of the wine-vat is also dwelt upon; because as men cannot come to the drinking of wine unless the cluster be first trodden and pressed, so neither could we drink the blood of Christ, unless Christ had been first trodden and pressed, and first drank of the cup, in which He should give believers to drink.]—p. 357.

6. Teaching by the example of His own authority, that the cup should be mingled with a union of wine and water . . . [Wherein we find that the cup which the Lord offered was mixed, and that that was wine which He called His blood. Whence it is apparent that the blood of Christ is not offered, if there is no wine in the cup; nor the sacrifice of the Lord celebrated by a legitimate consecration, unless our oblation and sacrifice corresponds with His passion]—p. 137. I wonder very much whence has originated this practice, that, contrary to evangelical and apostolical discipline, water is offered in some places in the Lord's cup, which water alone cannot represent (*exprimere*) the blood of Christ . . . For that waters signify (*significare*) peoples,

9 14. Holy Scripture declares in the Revelation, saying, 'The waters
6 39. 'which thou sawest, on which the whore sitteth, are peoples,
8 41. 'and multitudes, and nations, and tongues,' which we evidently
11 82. see to be contained also in the sacrament of the cup. For
12 35. because Christ bore us all, who also bore our sins, we see that
10 32, in the water the people are understood (*intelligi*), but that in
12 34, the wine is shewn (*ostendi*) the blood of Christ. But when in
12 79. the cup water is mingled with wine, His people are united to
Christ, and the multitude of believers are united and con-
joined with Him in whom they believe. Which union and
conjunction of water and wine is so mingled together in the
cup of the Lord, that that commixture cannot again be sepa-
rated. . . .

10 34. 7. Thus, then, in consecrating the cup of the Lord, water
11 82. alone cannot be offered, as neither can wine alone. For if any
13 29. should offer wine alone, this is as though the blood of Christ
were without us; but if there be water alone, the people be-
gin to be without Christ. But when both are mingled, and
by an infused union each is joined with the other, then the
10 34. spiritual and heavenly sacrament is perfected. Thus, then,
the cup of the Lord is not water alone, or wine alone, unless
both are mingled together, as also the body of the Lord can-
not be flour alone, or water alone, unless both be united and
12 35. joined together and compacted into one cohering bread. In
12 79. which sacrament also our people are shewn (*ostenditur*) to be
10 34. united, so that many grains collected and ground and mingled
together, make one bread; so in Christ, who is the heavenly
bread, we may know that there is one body, wherewith our
whole number is conjoined and united. There is then no
reason, dearest brother, that any should think that the prac-
tice of some few is to be followed, who may have heretofore
supposed that water alone is to be offered in the cup of the
Lord. For we must ask, whom have these same followed?
12 163. For if in the sacrifice which Christ offered, Christ is alone to
be followed, then we ought to obey, and do what Christ did,
and which He commanded should be done.

6 28. 8. And because we make mention of His passion in all
12 163. sacrifices (for the passion of the Lord is the sacrifice which we
13 29. offer), we ought to do nothing else than what He did. For

the Scripture says, 'For as often as ye eat this bread and 'drink this cup, ye do shew the Lord's death till He come.' As often, therefore, as we offer the cup in remembrance of the Lord and of His passion, let us do what it is known the Lord did.

Epist. 69, tom. ii., p. 182.

9. 'He is the God that maketh men to be of one mind in a house' (Ps. lxviii. 6.) Moreover, even the very sacrifices of the Lord do shew Christian unanimity knit together by firm and inseparable charity. For when the Lord calls His body bread (*Dominus corpus suum panem vocat*), which is made up of the union of many grains, He indicates our people whom He bore united together; and when He calls His blood wine (*sanguinem suum vinum appellat*) which is pressed from many bunches and clusters, and drawn into one, He likewise signifies one flock joined together by the mingling of an united multitude.

11 46.

12 12,
35, 57.12 12,
35, 57.

13.

LACTANTIUS.

Flourished about A.D. 303.

Divinarum, lib. iii., *De verba sapientia*, cap. 18, pp.

372, 373.

1. 'But I as a lamb without spot am led to the slaughter; 'against me they devised a device, saying, Come, let us put 'wood on his bread, and let us eradicate his life from the 'earth, and his name shall not be in memory any more' (Jer. xi. 19.) But the wood signifies the cross, and the bread His body, because He Himself is the food and life of men, who believe in the flesh which He bore, and in the cross on which He hung.

11 49.

13 31.

11 33.

De Vita Beata, lib. vii., cap. 27, p. 678.

2. This is our inheritance which cannot be taken from any one, nor transferred to another. And who is he who wishes to provide and enjoy these things for himself? Let them come who hunger, that being satisfied with heavenly food, they may lay aside eternal hunger. Let them come who thirst, that

11 33.

13 31.

they may with most ample jaws draw saving water from the unceasing and heavenly fountain. By this food and drink of God, the blind will see, and the deaf will hear, and the dumb will speak, and the lame will walk, and the foolish will be made wise, and the sick will be healed, and the dead will be made alive.

14.

EUSEBIUS OF CÆSAREA.

Flourished about A.D. 315.

Demon. Evang., lib. i., cap. 10, pp. 38, 39, 40.

- 6 28. [After quoting Gal. iii. 13, and 2 Cor. v. 21, he says,]
 12 165. 1. After all other things being prepared, He offered a certain wonderful victim and chosen sacrifice acceptable to the Father for the salvation of all of us, and directed us to offer continually a memorial to God instead of a sacrifice. This also David, the chief of the prophets, foretelling by the Divine Spirit what was about to come to pass, prophesied, saying, ‘I waited ‘patiently for the Lord . . . sacrifice and offering thou ‘wouldst not; but a body hast thou prepared me: whole ‘burnt-offering and sin-offering thou didst not require. ‘Then I said, ‘Behold, I come: in the volume of the book it ‘is written concerning me, I desired to do thy will, O my ‘God,’ and added, ‘I have preached righteousness in the great ‘Church’ (Ps. xl. 1-9.) Teaching so plainly that for ancient sacrifices and whole-burnt-offerings the advent of Christ in the flesh, and His perfect body would be offered to God: and this very thing was joyfully announced to His Church as a great mystery, proclaimed beforehand by prophetic voice in the volume of the book.
- 6 28. 2. When therefore we, [*having received that we ought to*
 12 35, *celebrate the memory of this sacrifice [that of the cross] on the*
 165. *table through the symbols of His body and saving blood,*
 10 49. *according to the laws of the New Covenant, we are again*
 13 34. *instructed by the Prophet David to say, ‘Thou hast prepared ‘a table before me’]* (pp. 98, 99) in presence of them that
 ‘afflict me: thou hast anointed my head with oil, and
 11 40. ‘thine inebriating cup, how excellent it is.’ (Ps. xxiii. 5.)

Clearly, therefore, by these things is signified the mystical chrism and the venerable sacrifices of Christ's table, by which officiating, we are taught to offer up to God supreme, during our whole lives, the unbloody, spiritual, and to Him most acceptable sacrifices, through His High Priest, who is above all.

3. But again the prophetic oracles make mention of these 12 142,
165. incorporeal and intellectual sacrifices contained in a certain place, 'Offer unto God the sacrifice of praise, and pay thy vows to the Most High, and call upon me in the day of affliction ; and I will deliver thee, and thou shalt glorify me.' (Ps. l. 14, 15.) And again, 'The lifting up of my hands be as an evening sacrifice.' (Ps. cxli. 2.) The same elsewhere, 'God's sacrifice is a broken spirit.' (Ps. li. 17.) Therefore all these things divinely predicted from the beginning, are celebrated at the present time by all nations through the evangelical teaching of our Saviour, the truth witnessing by prophetic voice, by which God, having rejected the Mosaic sacrifices, divinely declared those which were to be for us, saying, 'For from the rising of the sun even to the going down my name has been glorified among the Gentiles ; and in every place incense is offered to my name, and a pure sacrifice.' (Mal. i. 11.) We offer therefore to God supreme the sacrifice of praise,—we offer the holy, the venerable sacrifice, which has a decorous sanctity: we offer after a new way, according to the New Testament, the pure sacrifice, for God's sacrifice is said to be a contrite spirit ; therefore a broken and humbled heart God will not despise. And now also we burn that incense of the prophet bringing in every place the odoriferous fruits of the best theology, by them offering prayers to Him. Which thing also another prophet teaches, who says, 'Let my prayer come before thee as incense.' (Ps. cxli. 2.) Therefore we offer both sacrifice and incense : first, celebrating the memorial of the grand sacrifice by those mysteries which He has ordained, and presenting our thanksgivings for our salvation, by devout hymns and prayers. Next we offer up ourselves to Him, and to His high priest, the Word Himself, resting upon Him both with body and soul. Whereupon we endeavour to preserve to Him our bodies pure and untainted from all filthiness, and to bring Him minds free 6 28.

from all evil affection and stain of maliciousness, and take care to honour Him by purity of thought, sincerity of affection, and soundness of principles ; for these, we are taught, are more acceptable to Him than a multitude of sacrifices, streaming with blood, and smoke and nidor.

Ibid., lib. viii. p. 380.

4. [*His eyes are glad with wine, and his teeth whiter than milk* (Gen. xlix. 12), *I think contain secretly the mysteries of the New Covenant of our Saviour. That 'his eyes were glad with wine,' seems to me to signify the glad-*
 9 19. *ness from the mystical wine which He gave to His disciples,*
 12 12. *saying, 'Take, drink, this is my blood, shed for you for the*
'remission of sins ; do this in remembrance of me.' And
that 'his teeth are whiter than milk,' the brightness and
 9 20. *purity of the mysterious [mystical or sacramental] food.*
 9 19. *For again, He Himself delivered the SYMBOLS of the Divine*
 10 49. *dispensation to His own disciples bidding them make the*
 12 35. *IMAGE of His own body. For since He no longer admitted*
 13 34. *the bloody sacrifices, nor the slaughter of various animals,*
 12 165. *prescribed in the law of Moses, but ordained that they should*
 12 12, *use bread as the SYMBOL of His own body, well did he hint*
 35.
 10 49. *at the brightness and purity of the food by the words, 'his*
 13 34. *'teeth are whiter than milk.'*—p. 98.

Contra Marcel. de Eccles. Theo., lib. iii., cap. 12,
ad fin. Demon. Evang., pp. 179, 180.

- 7 58. 5. But thou receiving the Gospel writing, perceivest the
 13 34. entire teaching of our Saviour. For He did not speak of the flesh which He assumed, but of His mystic body and blood. For when He had satisfied that great multitude with five loaves, and this was esteemed a great wonder by those who saw it; and many of the Jews despised what was done, and said, 'What sign showest thou then that we may see and believe.' (John vi. 30). Then they mentioned manna, which was in the desert saying, 'Our fathers did eat manna in the desert ; 'as it is written, he gave them bread from heaven to eat.' To this the Saviour answered, 'Verily, verily, I say unto you, 'Moses gave you not that bread from heaven ; but my Father

‘giveth you the true bread from heaven.’ And added, ‘I am the bread of life,’ and ‘I am the bread which came down from heaven,’ and ‘the bread which I will give is my body.’ 12 48.
And He added again, ‘Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him.’

6. Having discussed these and such like things more mystically, some of His disciples said, ‘This is a hard saying, who can hear it?’ To whom the Saviour answered saying, ‘Doth this offend you? What and if you shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.’ By which words he instructed them to understand spiritually the words that He had spoken concerning flesh and blood; for you must not consider me to speak of the flesh which I carry about me, as if you were to eat that; nor suppose that I command you to drink sensible and corporal blood. But understand well, that the words that I have spoken to you are spirit and life; so that *His words and discourses are the flesh and blood* of which he who always partakes, as one fed upon heavenly food, shall be a partaker of heavenly life. Therefore let not, He says, this offend you, that I have spoken of the eating of my flesh and the drinking of my blood; nor let the bare hearing of the things spoken by me concerning flesh and blood disturb you; for these things profit nothing if apprehended according to sense. But it is the Spirit that quickens those able to apprehend them spiritually. 13 34. 7 58.

Hist. Eccles., lib. x., cap. iii., p. 717.

Dedication of the churches in all places.

7. Here you might hear the singing of psalms and other voices given as from God, their divine and sacred mysteries

- 10 49. performed, there were also the secret symbols (ἀπόρρητα σύμβολα) of the Saviour's passion.

15.

CYRIL OF JERUSALEM.

Flourished about A.D. 350.

Præfat. Cateche., cap. iv. p. 5.

- 9 34. 1. Look, I beseech thee, how great dignity Jesus presents
9 30. to thee. Thou wert called a Catechumen, which means, hearing with the ears, hearing hope, and not perceiving; hearing mysteries, yet not understanding; hearing Scriptures, yet not knowing their depth. Thou no longer hearest with the ears, but thou hearest within; for the indwelling spirit henceforth fashions thy mind into a house of God. When thou shalt hear what is written concerning mysteries, then thou *shalt understand*, what hitherto thou knewest not. And think not it is a trifle thou receivest.

Ibid., cap. vii., pp. 9, 10.

- 9 24. 2. Now, when the catechising has taken place, should a
9 30. catechumen ask, what the teachers have said, tell nothing to a stranger; for we deliver to thee a mystery, even the hope of the life to come: keep the mystery for Him who pays thee.

Ibid., cap. xi., p. 13.

- 9 24. 3. These catechetical lectures thou mayest put into the hands of candidates for baptism and of baptized believers, but by no means of catechumens, nor of any others who are not Christians; as thou shalt answer to the Lord. And if thou takest a copy of them, write this in the beginning, as in the sight of the Lord.

Catechesis vi., cap. xvi. p. 97.

- 9 24, 30. 4. These mysteries which the Church now speaks to thee who art removed from among the catechumens, it is not the custom to speak to Gentiles; for to a Gentile we speak not the mysteries concerning the Father and the Son, and the
12 100. Holy Spirit, nor before catechumens do we discourse plainly

about mysteries ; but many things many times we speak in a covert manner, that the faithful who know may understand, and that those who know not may receive no hurt.

Catechesis x., cap. iii., p. 125.

5. Now the Saviour shows Himself under various forms to each for his profit. For to those who stand in need of rejoicing, He *becomes* (*γίνεται*) a Vine ; to those who want to enter in He is a Door ; to those who need to offer prayers He stands a mediating High-Priest. Again, to those who have sins, He *becomes* a sheep, that He may be sacrificed for them ; He *becomes* all things to all, remaining in His own nature what He is.

Catechesis Mystagogica i., cap. i., p. 277.

6. It remaining therefore to dress for you a table of more perfect instruction, let us now *teach you exactly* about these mysteries, that ye *may know the deep meaning* to you-ward of what was done on the evening of your Baptism.

Ibid., cap. iv., p. 281.

7. Moreover, things also hung up at idol festivals, either meat or bread, or other such things which are polluted by the invocation of the unclean spirits, are reckoned in the pomp of the devil. [*For as the bread and wine of the Eucharist before the holy invocation of the adorable Trinity was simple bread and wine, while after the invocation the bread becomes* *γίνεται* [*the body of Christ, and the wine the blood of Christ, so in like manner, such meats belonging to the pomp of Satan, though in their own nature plain and simple, become* *γίνεται* [*profane by the invocation of the evil spirit.*]]—pp. 386, 387.

Ibid., cap. vi., p. 283.

8. And these things were done in the outer chamber. But if God will, when in the succeeding expositions of the mysteries we have entered into the Holy of Holies, *we shall then know the symbolical meaning* (*σύμβολον*) of what is there accomplished.

Cat. Mys. ii., cap. v., vi., pp. 287, 288.

- 5 13. 9. O strange and inconceivable thing ! we did not really die, we were not really buried, we were not really crucified
 10 50. and raised again ; but our representation was in an image (*ἐν εἰκόνι ἢ μίμησιν*), but our salvation in reality. Christ was actually crucified, and actually buried, and truly rose again ; and all these things have been vouchsafed to us, that we, by representation having participated in common (*κοινωνήσαντες*), of
 13 35. His sufferings might gain salvation in reality. . . . So also is baptism the antitype (*ἀντίτυπον*, or type) of Christ's sufferings. For, for this cause Paul, just now read, cries aloud and says, ' Know ye not that as many of us as were baptized into Christ ' Jesus were baptized into His death ? Therefore we are buried ' with Him by baptism into death.' (Rom. vi. 3.) Baptism has a participation in common (*κοινωνίαν*) of the real sufferings of Christ in representation. In order, therefore, that we may learn that whatsoever things Christ endured, He suffered them for us and our salvation, and that in reality and not in appearance we also are made partakers in common (*κοινωνοὶ*) of His sufferings. Paul cried with all exactness of truth, ' For if we have been planted together in the likeness ' of His death, we shall be also in the likeness of His resur-
 12 102. ' rection.' (Rom. vi. 5.) Well has he said ' planted together.' For since the true Vine was planted in this place, we also by a participation in common (*κοινωνία*) of the baptism of death, ' have been planted together with Him.'

Cat. Mys. iii., cap. i., ii., pp. 288, 289.

10. Having been ' baptized into Christ,' and ' put on ' Christ,' ye have been made conformable to the Son of God ; for God having ' predestinated us to the adoption of sons,' made us ' share the fashion of Christ's glorious body.' Being
 10 44. therefore made ' partakers of Christ,' ye are properly called
 12 103. Christs, and of you, God said, ' Touch not my Christs,' or
 10 50. anointed. Now ye were made Christs, by receiving the anti-
 13 35. type (*ἀντίτυπον*) of the Holy Ghost ; and all things were in an image wrought in you, because ye are images (*εἰκόνες*) of Christ. . . . In the same manner to you also, after you had come

up from the pool of the sacred streams, was given the unction, or chrism, the antitype of that wherewith Christ was anointed ; 12 103. and this is the Holy Ghost. . . . And Christ was really crucified, and buried, and raised, and you in likeness are in baptism accounted worthy of being crucified, buried, and raised together with Him, so it is with the unction also. As He was anointed with the spiritual oil of gladness, the Holy Ghost, who is so called, because He is the author of spiritual gladness, so ye were anointed with ointment, have been made 7 44. partakers and joint-partakers, or fellows (*κοινωνοὶ καὶ μέτοχοι*) of 13 35. Christ.

Ibid., cap. iii., pp. 289, 290.

11. [*But beware of supposing this to be* PLAIN ointment. 8 67. *For as the bread of the Eucharist after the invocation of the* 12 35. *Holy Ghost, is* MERE bread no longer, but the body of Christ, 12 64, 112. *so also this holy ointment is no more* SIMPLE ointment, nor (so to say) COMMON, after the invocation, but the gift of 10 26. Christ; and by the presence of His Godhead, it causes in us the 36, 63. *Holy Ghost. It is symbolically applied to thy forehead and thy other senses ; and while thy body is anointed with visible ointment, thy soul is sanctified by the holy and life-giving Spirit.*]*—p. 387.*

Cat., *Mys.* iv., cap. i., ii., pp. 292, 293.

12. [*This teaching of the blessed Paul is alone sufficient* 7 44. *to give you a full assurance concerning those divine mysteries, which when ye are vouchsafed, ye are*] or rather, have become 12 101. *γεγύνατε* [of the same body and blood with Christ. For he has just distinctly said, 'That our Lord Jesus Christ, the 'same night in which He was betrayed, took bread, and 'when He had given thanks, He brake it, and said, Take, eat, 'this is my body, and having taken the cup and given thanks, 'He said, Take, drink, this is my blood.' Since then He 12 12, 104. *Himself has declared and said of the bread, 'This is my 'body,' who shall dare to doubt any longer? and since He has affirmed and said, 'This is my blood,' who shall ever hesitate, saying that it is not His blood? Therefore with* 10 50. *fullest assurance let us partake as of the body and blood of*

- 13 15. *Christ : for IN the figure [ἐν τῷ πρ] of bread is given to thee His body, and IN the figure of wine His blood,]* The Latin translation is, *Nam sub specie panis datur tibi corpus : et*
 10 63. *sub specie vini datur sanguis.* For under the form of bread is given to thee the body : and under the form of wine the blood, [that thou by partaking of the body and blood of Christ,
 12 101. mightest be made [γένη mightest become] of the same body and the same blood with Him. For thus we come to bear
 12 101. Christ in us] γινόμεθα we become Christ-bearers [because His
 13 35. body and blood are diffused through our members ; thus it is that according to the blessed Peter, ‘ we become partakers of
 7 59. ‘ the divine nature.’] Christ on a certain occasion discoursing with the Jews said, ‘ Except ye eat my flesh and drink my
 9 89. ‘ blood, ye have no life in you.’ They not hearing spiritually
 12 104. (πνευματικῶς) the things spoken, were offended, and went backward, supposing that He was inviting them to eat flesh. [Even under the Old Testament there was show-bread, but this, as it belonged to the Old Testament, came to an end ; but in the New Testament there is the bread of heaven, and
 11 22. the cup of salvation, sanctifying soul and body ; for as the bread has respect to our body, so is the word] Word [appropriate to our soul. Contemplate therefore the bread and wine
 13 35. not as BARE elements,] the bread and wine as plain [for they are, according to the Lord’s declaration, the body and blood of Christ ; for though sense suggests this to thee, let faith stablish thee. Judge not the matter from taste, but from faith be fully assured without misgiving that thou hast been vouchsafed the body and blood of Christ.]—p. 388.

Cat., Mysta. v., cap. iii., iv., p. 296.

120. 13. The priest cries aloud, ‘ Lift up your hearts.’ For truly ought we in that most awful hour to have our heart on high with God, and not below, thinking of earth and earthly things. The priest then in effect bids all in that hour abandon all worldly thoughts, or household cares, and to have their heart in heaven with the merciful God. Then ye answer, ‘ We lift them up unto the Lord ;’ assenting to Him by your avowal. But let no one come here, who with his lips can say ‘ We lift up our hearts to the Lord,’ but in mind

employs his thoughts on worldly business. . . . Then the priest says, 'Let us give thanks to the Lord.' . . . Then ye say, 'It is meet and right ;' for in giving thanks we do a meet and right thing. . . . after this, we make mention of heaven and earth, &c. We make mention also of the Seraphim. . . . who cried, Holy, Holy, Holy, Lord God of Sabaoth. . . . [*Then having sanctified ourselves by these spiritual Hymns, we call upon the merciful God to send forth His Holy Spirit upon the gifts lying before Him ; that He may make the bread the body of Christ, and the wine the blood of Christ ; for whatsoever the Holy Ghost has touched, is sanctified and changed.*]

—p. 389. Then, after the 12166. spiritual sacrifice (πνευματικὴ θυσία) is perfected, &c.

Ibid., cap. xii., p. 299.

14. [*Give us this day our super-substantial (επιβυστον) 'bread.' This common bread is not super-substantial bread, but this Holy Bread is super-substantial ; that is, appointed for the substance (οὐσίαν) of the soul. For this bread 'goeth' not 11 58. 'into the belly, and is cast out into the draught,' but is diffused through all thou art, for the benefit of body and soul.*]

—p. 389.

Ibid., cap. xvii., p. 200.

15. [*After this ye hear the chanter, with a sacred melody inviting you to the communion of the holy mysteries, and 9 33. saying, 'O taste and see that the Lord is good.' Trust not 12104. the decision to thy bodily palate, no, but to faith unfaltering ; 10 50. for when we taste we are bidden to taste, not bread and wine, 12 80. but the ANTITYPE of the body and blood of Christ.*]

—pp. 389, 13 35. 390.

16.

BASIL.

Flourished about A.D. 370.

In Psalm xxxiii. (xxxiv.) tom. i., pp. 185, 190.

1. 'His praise shall be continually in my mouth.' (Ps. 13 37. xxxiv. 1.) The prophet seems to promise what is impossible, for how can the praise of God be always in the mouth of man?

- 7 60. . . . How can the mouth of him who is eating and drinking
 10 3. set forth the praise of God? To this we say, that there is a
 certain spiritual mouth of the inner man, by which he is
 nourished, receiving the Word of life, which is the bread that
 came down from heaven. Respecting the same mouth the
 prophet also says, 'I opened my mouth and drew spirit.' (Ps. cxix.
 131.) The Lord also exhorts us to have this same mouth more
 open for the most abundant reception of the food of truth.
- 13 37. 2. 'Taste and see how sweet the Lord is.' (ver. 8.) We
 7 60. have observed in many places that the faculties of the soul
 10 3. are called by the same names as the external members of the
 13 38. body. And since our Lord is the true bread, and His flesh
 the true meat, it is necessary that the pleasure and joy derived
 from that bread should accrue to us through a mental taste.

De Baptismo, lib. i., cap. ii., tom. i., pp. 563, 566, 571.

- 10 3. 3. He should come with the desire to be purified by faith
 13 37. in the power of the blood of our Lord Jesus Christ, Himself
 saying, 'This is my blood, the blood of the New Testament,
 'which is shed for many, for the remission of sins.' The apostle
 also attesting, 'in whom we have redemption through His
 'blood, the remission of sins.' . . . 'But now are we free
 'from the law of that death in which we were held, that we
 'should serve in newness of spirit, and not in the oldness of
 'the letter.' For the letter, that is, the Law killeth, but the
 spirit, that is, the words of the Lord, giveth life, as He Himself
 says, 'For the flesh profiteth nothing, it is the spirit that giveth
 'life: the words that I speak unto you, they are spirit, and
 'they are life.' (John vi. 63.) . . . The letter indeed killeth,
 but the spirit giveth life, calling the Law the letter, as is
 manifest from those things which were there written, but calling
 the doctrine of the Lord the spirit, the Lord Himself saying,
 'My words are spirit and life.'

Ibid., lib. i., cap. iii., tom. i., pp. 579-581.

- 7 60. 4. There is need next that we be nourished with the food
 13 37. of eternal life, and which very food also the only begotten Son
 of the living God hath given to us, when He says, 'Man shall
 'not live by bread alone, but by every word which proceedeth

‘out of the mouth of God.’ And how this may be done He has taught us where He said, ‘My food is to do the will of the Father who sent me.’ And again, secondly, to confirm those things which He brought forward, and to persuade the hearers, He added, ‘verily I say unto you, except ye eat the flesh,’ &c. (John vi. 53-56, and 60-68.) And about the end of the gospels it is written (Matt. xxvi. 26-28; Mark xiv. 22-24; Luke xxii. 19, 20.) The apostle also testified to these things, saying, ‘For I received,’ &c. (1 Cor. xi. 23-26.) What then are these words useful for? That eating and drinking we always keep in remembrance Him who died for us and rose again, and that we be so necessarily instructed as to keep before God and His Christ the doctrine given by the apostle, in which he says, ‘For the love of Christ constraineth us, judging this, that if one died for all, then were all dead, and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.’ (2 Cor. v. 14, 15.)

5. For he who eats and drinks, that is to say, in the indelible remembrance of Jesus Christ our Lord, who died for us, and rose again, but not fulfilling the reason of the remembrance of the Lord’s obedience unto death according to the doctrine of the apostle, who, as he preached said, ‘For the love of Christ constraineth us, judging this, that if one died for all, then all were dead (which we professed in Baptism), and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again,’ has no benefit, according to the judgment of the Lord, who says, ‘the flesh profiteth nothing.’ [*But such an one adds against himself the judgment of the apostle who saith, ‘He that eateth and drinketh unworthily, eateth and drinketh judgment unto himself, not discerning the Lord’s body.’ For not only hath he a fearful judgment who approacheth holy things unworthily in defilement of flesh and spirit (for so approaching, he becomes guilty of the body and blood of the Lord), but he too who idly and uselessly ‘eateth and drinketh,’ in that he doth not, through the memory of our Lord Jesus Christ, who for us died and rose again, keep the saying,*] literally, ‘that which was said,’ as given

above, [*‘the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead,’ and the rest.*]

—pp. 427, 428.

Comment. in cap. iii. ; *Esaia*, tom. ii., p. 113.

- 13 37. 6. ‘And the Lord will take away the glory of their raiment.’ (Isaiah iii. 18.) But what is this raiment, except the clothing of the saints—our Lord Jesus Christ, ‘For as many of you as have been baptized into Christ, have put on Christ,’ (Gal. iii. 27), which the Lord takes away from them who by sinning
9 107. trample upon His body, and count the blood of the covenant an unholy thing.

De Spiritu Sanctu, cap. xxvii., tom. ii., pp. 351, 352.

- 9 24. 7. Who has taught in writing to sign with the sign of the cross those who have placed their hope in Christ? What
12 64. writing hath taught us to pray turned to the East? Who of the saints has left to us the words of invocation when the bread of the Eucharist is consecrated, and the cup of blessing? For we are not satisfied with those words in which the Apostle or Gospel made the remembrance, but we say other words both before and after, as it were, to add force to the mystery which we have received by tradition beyond what was written. From what writings do we consecrate the water of baptism, and the anointing oil, and him who has received baptism? Is it not from silent and secret tradition? Moreover, what discourse in writing has taught us the anointing itself? Whence is it that a man is baptized thrice? From what writings do we derive whatever other things relate to baptism, such as the renouncing of Satan and his angels? Is it not this unpublished and secret tradition which our fathers observed
9 24. with entire silence? For which things it is not lawful for the uninitiated to look upon: how was it suitable that the doctrine of these things should be brought forth publicly in writing?

Moralia., reg. xxi., cap. i., tom. ii., p. 531.

- 13 38. 8. [*That the participation of the body and blood of Christ is necessary even to everlasting life itself.* (S. John vi. 53, seq., p. 424.).] ‘Verily, verily, I say unto you, Except ye

‘eat the flesh of the Son of man, and drink His blood, ye have
 ‘no life in you. Whoso eateth my flesh, and drinketh my
 ‘blood, hath eternal life;’ and the rest.

Epistolæ. 148, tom. iii., p. 167.

9. ‘And he that eateth me, even he shall live by me.’ 13 37,
 (John vi. 57.) For we eat His flesh and drink His blood by 38.
 being made partakers through His incarnation and life of 7 60.
 sense of the Word and wisdom. For He called His whole
 mystical course and conversation on earth His flesh and blood,
 and signified by them that doctrine consisting of practical and
 natural and theological teaching, by which the soul is nourished
 and is prepared for the contemplation of things.

17.

AMBROSE.

Flourished about A.D. 374.

De Joseph Pat., cap. iv., tom. i., col. 375.

1. For no food is sweeter than knowledge and doctrine. 13 42.

De Benedic. Pat., cap. ix., tom. i., col. 410.

2. ‘Asher his bread shall be fat, and he shall give food to 7 61,
 ‘princes.’ (Gen. xlix. 20. He [Christ] therefore is a rich 62.
 treasure; His is the bread of fatness. And [rich indeed is 13 42.
that bread, which whoso eateth cannot hunger. This bread
He gave to the apostles to divide to the believing people, and
at this day He giveth it to us, seeing He Himself daily, the
Priest, consecrates it with His own words. This bread then
is become the food of saints.]—pp. 456, 457.

3. [We too may understand the Lord Himself who giveth 7 61,
 His own flesh to us, as He Himself said, ‘I am the bread of 62.
 ‘life. Your fathers did eat manna in the wilderness and are 13 42.
 ‘dead. This is the bread which cometh down from heaven,
 ‘that a man may eat thereof and not die.’ And lest any one
 should think that He says this of the death which takes place
 through the severance of soul and body, and rightly stand in
 doubt, knowing that the holy apostles did die this death, He
 added, ‘I am the living bread which came down from heaven:

‘if any man eat of this bread, he shall live for ever.’ i.e., I spoke above, not of a temporal death, nor of the death of this life, of which, if any were even dead, yet if he have received
 9 94. of my bread, he shall live for ever. For he receiveth who
 7 61. proveth himself; but whoso receiveth shall not die the sinners’ death, for this bread is the remission of sins.]—p. 457.

In Exodum, ad Irenæum, cap. xvi., tom. i., col. 434, 435.

9 94. 4. For that manna, that is, they who did eat that bread, are dead, but he who shall eat this bread shall live for ever.
 9 89. But there is a *spiritual* manna, that is, the rain of spiritual
 13 42. wisdom, which is shed from heaven upon those who are fit for it, and seek it, and bedews the minds of the pious, and sweetens their mouths. He therefore who shall understand the infusion of divine wisdom, is delighted, nor does he seek other food, nor live on bread only, but on every word of God. He will be more glorious who seeks what that is which is sweeter than honey. To him the servant of God answers, ‘This is the bread ‘which the Lord gave us to eat.’ What that bread is I have heard. ‘The Word,’ says he, ‘which God ordained.’ This therefore the ordination of God—this sustenance nourishes the soul of the wise.

De Elia et Jejunió, cap. iii., tom. i., col. 527.

5. Therefore let us imitate him, and seek that food, in the virtue of which he passed forty days and nights, that we may
 13 42. be able to come to the knowledge of heavenly things. For all food is not material, nor is all meat corporeal. There is the food of the mind, as we have said, by which the soul is feasted, concerning which the Lord says, ‘My meat is to do the will of ‘my Father which is in heaven.’ This is the meat of angels, to serve the divine command. To them there is no care of tables, no use of banquets, no reclinings at a feast, no drinking of wine or strong drink, &c.

Enarratio in Psalm. I., tom. ii., col. 662, 663.

6. ‘But in the law of the Lord is his delight, and in His ‘law will he meditate day and night.’ (Ps. i. 2.) . . . It is already time that we enter into mystical things. Drink thou

first the Old Testament, that thou mayest drink the New Testament. Except thou drink the first thou canst not drink the second. . . . But the Lord Jesus poured forth water from the rock, and all drank. They who drank Him in the type (*in typo*) were satisfied; they who drank Him in the reality (*in veritate*) were inebriated. A good inebriation which would pour forth joyfulness and not bring confusion. A good inebriation which would establish the walking of a sober mind. A good inebriation which would water the gift of eternal life. Therefore drink thou this cup, of which the Prophet spoke: 'And thine inebriating cup, how excellent it 'is.' (Ps. xxiii. 5.) Nor let the golden cup which is of Babylon move thee, because thou drinkest of the cup of wisdom, which is more precious than gold and silver. Therefore drink the cup, both of the Old and New Testament; because thou drinkest Christ in both. Drink Christ because He is the vine. Drink Christ because He is the Rock, which pours forth water. Drink Christ, because He is the Fountain of life. Drink Christ, because He is the River whose stream makes glad the city of God. Drink Christ, because He is peace. Drink Christ, because out of His belly flow living waters. Drink Christ, that thou mayest drink the blood by which thou wast redeemed. Drink Christ, that thou mayest drink His words. The Old Testament is His Word. The New Testament is His Word. The Divine Scripture is drunk, the Divine Scripture is devoured, when the energy of the eternal Word descends into the veins of the mind and the strength of the soul. Finally, man does not live on bread alone, but on every word of God.

Enarratio in Psalm. XXXVIII, tom. ii., col. 740, 741.

7. 'Albeit man walketh in the image of God.' (Ps. xxxix. 6.) Yet the Greek has it not 'in the image of God,' but only 'in an image.' In what image, therefore, does a man walk? Surely he walks in that image after whose likeness he was made, that is, the image of God. But the image of God is Christ; 'Who being the brightness of His glory, and the 'express image of His person.' Christ, therefore, the image of God, came to the earth, that now we might not walk in a

- shadow, but in an image. But he walks in an image who follows the Gospel [*First, then, the shadow went before,*
- 10 50. *the image followed, the truth will be. The shadow in the Law ; the image in the Gospel ; the truth in the heavenly places. The shadow of the Gospel and of the congregation of the Church in the Law ; the image of the truth to come in*
- 11 3. *the Gospel ; the truth in the judgment of God. Therefore of those things which are now celebrated in the Church, the shadow was in the discourses of the Prophets, the shadow in the deluge, the shadow in the Red Sea, since our fathers were*
- 10 50. *baptized in the cloud, and in the sea ; the shadow in the rock, which brought forth water, and followed the people. Was not that sacrament a shadow of this all-holy mystery ?*
- 10 50. *Was not the water from the rock a shadow ? the water, as it were blood from Christ, which followed the people, while fleeing, that they might drink, and not thirst, might be redeemed, and not perish ? But now hath the shade [shadow] of night and of the darkness of the Jews departed ; the day of the Church hath drawn nigh.]*
- 10 50. 8. Now we see good things by an image, and we hold the
- 11 3. good things of the image. [*We have seen the High-Priest coming to us, we have seen and heard Him offering for us His blood ; we priests follow, as we can ; that we may offer sacrifice for the people : although weak in deserts, yet honourable in sacrifice : since though Christ is not now seen to offer, yet Himself is offered on earth, when the body of Christ is offered ; yea, Himself is plainly seen*] manifestatur, is shown [*to offer in us, whose word sanctifieth the sacrifice which is offered. And Himself indeed standeth by us, as an*
- 11 3. *advocate with the Father, but now we see Him not ; then*
- 10 50. *shall we see Him, when the image shall have passed away, the truth*] shall have [*come. Then at length, not in a glass, but face to face, shall be seen that which is perfect.*]*—pp.*
- 11 3. 454-456. Ascend, therefore, O man, into heaven, and you shall see those things of which here there was the shadow or the image. You shall not see in part, not darkly, but in consummation, not in a veil, but in light. You shall see the true eternal light and perpetual Priest, the images of whom thou sawest here — Peter, Paul, John, James, Matthew,

Thomas, you will see a perfect man not now in an image, but in reality.

In Evang. Luc., lib. v., tom. iii., col. 81.

9. Luke vi. 1-5. But how did He, an observer and defender of the Law, Himself also eat the loaves, and gave to them who were with Him, which it was not lawful to eat except only to the priests; unless He might show by that figure that the priestly food should pass over to the use of the people? Or that all we ought to imitate the priestly life; or because all sons of the Church are priests? for we are anointed into a holy priesthood, offering ourselves spiritual sacrifices to God. 12167.

Ibid., lib. vi., tom. iii., col. 109, 112, 114, 115.

10. For they do not believe who stand aloof; they believe who touch. Christ is touched by faith, Christ is seen by faith; He is not touched by the body, He is not comprehended by the eyes; for he does not see, who seeing sees not; nor does he hear, who understands not what he hears; nor does he understand, who does not touch with faith. . . . [Everywhere, then, the order of the mystery is preserved, that first, by remission of sins, medicine is given to the wounds; afterwards, the nourishment of the heavenly table overflows; although this crowd is not yet nourished with stronger food; and the hearts, unnourished by a more solid faith, are not fed with the body and blood of Christ.] He says: 'I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.' [The five loaves are, as it were, milk; but the more solid food is the body of Christ, the stronger drink is the blood of the Lord.] 11107.
—p. 461.

11. Therefore the disciples had not the food which could redeem us. Yet they now had food which could satisfy us; they had the food which could strengthen us. For bread strengtheneth man's heart.

[That also hath a mystical meaning, that the people 'eat and are satisfied,' and the apostles minister. For by their very satiety it is hinted that hunger shall be banished for ever.

- 9 94. *For he who has received the food of Christ shall never hunger, and in the ministering of the apostles is set forth the future distribution of the body and blood of the Lord.]*
- 11 23. —p. 461. . . . But here the bread which Jesus brake is mystically indeed the Word of God, and discourse concerning Christ, which bread whilst it is divided is increased. For from these few words, He ministered abundant nourishment to the people. He gave us words like loaves which, while they are tasted by our mouth are doubled. This bread also, whilst it is broken with incredible reason, whilst it is divided, whilst it is eaten, is visibly increased without any comprehension of its cost. Nor do thou doubt either what is in the hands of those who minister, or the food in the mouth of those who eat, increases, when everywhere the testimony of our work is united to the firmness of belief.

Ibid., lib. vii., tom. iii., col. 120.

- 7 61. 12. For we have the true bread, that bread which came
- 11 34. down from heaven. He eats that bread who keeps those things which have been written.

Ibid., lib. viii., tom. iii., col. 183.

De Officiis, lib., cap. xlviii., tom. iv., col. 36.

13. [*Those things, then, we must desire, wherein is perfection, wherein is truth. Here is the shadow, here the image ;*
- 10 50. *there the truth. The shadow in the Law, the image in the Gospel, truth in the heavenly places. Before, a lamb was offered ; a calf, too, was offered ; now Christ is offered. But He is offered as a man, as capable of suffering ; and He offers Himself as a Priest, to forgive our sins ; here in image, there in truth, where He intercedeth for us as an Advocate with the Father. Here, then, we walk in an image, we see in an image ; there face to face, where is full perfection, since all perfection is in the truth.]—p. 456.*

De Fide, lib. i., cap. 4, tom. iv., col. 118.

14. Dost thou see, therefore, that whilst He [the Lord Jesus] is called an image, it signifies that He is the Father,

whose image the Son is? because no one can ever have been 10 59.
an image of himself.

De Initiandis, cap. viii., ix., tom. iv., col. 349, 351, 352.

15. [*In truth, wonderful is it that God rained manna upon 8 13.*
the fathers, and even fed them daily with the daily food of 9 30.
heaven. Whence it is said, 'Man did eat angels' food.' Yet 13 40,
all they who did eat that bread, died in the wilderness. But 41.
that food which thou receivest, that living bread which came
down from heaven, ministers the substance of eternal life, and
whosoever shall eat this, shall never die; and it is the body
of Christ. Consider now, whether the bread of angels be greater,
or the flesh of Christ, which is the body of life. That manna
is from heaven, this is above the heaven; that is of heaven,
this of the Lord of the heavens. That was liable to corruption,
if it was kept till the next day. This is alien from all cor-
ruption, which whosoever tastes religiously, cannot feel cor-
ruption. To them waters flowed from the rock, to thee blood
from Christ; those waters satisfied for an hour, thee blood
washeth for ever. The Jew drinks and thirsteth; thou, when
thou drinkest, canst not thirst; that was in shadow, this in
truth, p. 291. . . . But why use we arguments? Let us
use His own example, and build up the truth of the mystery
by the example of the incarnation. Did the wont of nature
precede, when the Lord Jesus was born of a virgin? If we
inquire for the order of nature, woman united with man was
wont to bear. And this body which we consecrate, is from
the virgin. Why inquirest thou here for the order of nature
in the body of Christ, when, against nature, the Lord Jesus
Himself was born of a virgin? True is the flesh of Christ,
which was crucified, which was buried; true therefore is the
sacrament of that flesh.] It was surely the true (vera utique) 10 50.
flesh of Christ which was crucified, which was buried; there-
fore this is truly (vere) the sacrament of His flesh. [The Lord
Jesus Himself declares, 'This is my body.' Before the blessing
of the heavenly words, another kind is named; after the con-
secration the body is SIGNIFIED, He Himself saith, it is His
blood. Before consecration it is called other; after the con-
secration, it is named blood. And thou sayest, Amen, i.e.,

it is true ; what the mouth speaketh, let the inward mind confess; what the speech uttereth, let the affection feel, p. 293.

With these sacraments, then, Christ feedeth His Church, with which the substance of the soul is strengthened, and seeing her continuous progress in grace, says to her, 'How fair,' &c. (Cant. iv. 10, seq.) Why He speaks of meat and drink, under-

- 11 83. *stand, O faithful.] Why I have spoken of bread and wine, the faithful understand. [There is no doubt that in us He Himself eateth and drinketh, as thou hast read that in us, He saith He is in prison. Whence the Church, too, seeing so great grace, exhorteth her sons; exhorteth her neighbours to flock to the sacraments, saying, 'Eat, O my neighbours, and be in-*
 13 40. *'ebriated, O my brethren.' What we eat, what we drink, the Holy Ghost hath in another place told thee by the Prophet, saying, 'Taste and see that the Lord is good: blessed is the*
 9 84. *'man that trusteth in Him.' In that sacrament Christ is, because it is the body of Christ; it is not, therefore, bodily food, but spiritual. Whence, too, the apostle saith of its type, 'Our fathers did eat spiritual meat, and did drink spiritual*
 11 42. *'drink,' For the body of God is a spiritual body, the body of Christ is the body of the Divine Spirit, since Christ is Spirit, as we read, 'The Spirit before our face is Christ the Lord' (Lamen. iv. 20.) And in the Epistle of Peter we have, 'Christ*
'died for us.' Lastly, that food strengtheneth our heart, and that drink 'maketh glad the heart of man,' as the Prophet recorded.]—pp. 464, 465. (Quoted by Bertram, 25 33-37.)

De Sacrament. lib. iv., cap. iv., et lib. v., cap. iv., tom. iv., col. 367, 371.

- 9 30. 16. *[But haply thou sayest, 'I see not the appearance of*
 10 50. *'blood.' But it hath a likeness. For as thou hast received a*
 12 107. *likeness of death,] i.e., in baptism [so also thou drinkest a likeness of the precious blood, that there may be no horror of gore, and yet the price of redemption taketh effect. Thou hast learned that what thou receivest is the body of Christ. Wouldst thou know by what heavenly words it is consecrated?*
 10 50. *Hear what the words are. The priest saith, 'Let this oblation*
 12 80. *'be ascribed [to us], valid, reasonable, acceptable, because it 'is a figure of the body and blood of our Lord Jesus Christ.'*

p. 284. 'Give us this day our daily bread.' I remember my sermon, when I treated of the sacraments I told you that before the words of Christ, what is offered is called bread; when the words of Christ have been uttered it is no longer called bread, but a body.] *Sed Christi corpus appellatur*, but is entitled the body of Christ. [Why then in the Lord's prayer, which follows, does he say, 'our bread?' He said indeed bread, but that is 'super-substantial.' It is not that bread which 11 59. passes into the body; but that bread of eternal life, which fortifies the substance of our souls.]—p. 469.

Feria, vi.; *Domin*, i.; *Quad. Sermo*. xxxvii., tom. v., col. 53, 54.

17. Therefore Christ answered him (Satan), 'Man doth not 11 23. live on bread alone, but on every word of God,' that is, not on earthly bread, not on material food, by which thou didst deceive Adam, the first man, but on the Word of God, in which there is the nourishment of heavenly life. But the Word of God is the Lord Christ, as the Evangelist says, 'In the beginning was the Word, and the Word was with God.' Whoever therefore is fed with the Word of Christ requires no earthly food. For he cannot desire the bread of this world who is renewed by the bread of the Saviour. For the Lord has His own bread, yea, the Saviour is the Bread Itself, as He taught, 'I am the living bread which came down from heaven.' (John vi. 51.) Of which bread the prophet says, 'And bread 11 42. which strengtheneth man's heart.' . . . For he neglects 7 61. the hunger of the body who increases the food of reading, nor 11 23. can he regard the stomach who receives the nourishment of the heavenly Word: for it is the very nourishment which feeds the soul, which fattens the inward powers, when we receive the food of the never failing eloquence from the Divine Scriptures. It is the very food which gives eternal life, and drives from us the snares of diabolical temptation. But that *the* 13 42. *reading of the Holy Scriptures is life*, the Lord witnesses, saying, 'the words which I speak unto you, they are spirit and they are life.'

18.

JEROME.

Flourished about A.D. 378.

Ad Heliodorum, tom. i., p. 3.

1. [God forbid that I should speak anything unfavourable of these] Presbyters of Rome [for, succeeding to the apostolic
 12 67. rank, with holy mouth they make] conficiunt [Christ's body; through whom also we are Christians.]—p. 474.

Ad Rusticum, tom. i., p. 48.

2. [S. Exuperius, Bishop of Tolouse, an imitator of the widow of Sarepta, hungry himself, feedeth others, and, with face pale with fasts, is tortured by others hunger, and his whole substance hath he laid out on the bowels of Christ,
 13 9. nought richer than he who carries the body of the Lord in a wicker basket, His blood in a glass.]—p. 476.

Paul. et Eustoc. ad Marc., tom. i., pp. 123, 124.

3. [Turn back to Genesis and thou shalt find Melchizedec, king of Salem, to be the prince of this city, who even then in
 10 33. type of Christ offered bread and wine, and consecrated the
 12 46 Christian mystery in the body and blood of the Saviour.]
 13 7. —p. 475.

Ad Eustochium, tom. i., pp. 138, 139, 144.

4. These (virgins) are they who are accustomed to say, 'To the pure all things are pure. My conscience is sufficient for me. God desires a pure heart. Why should I abstain from food which God hath created to be used?' [And if they wish to seem witty and sportive, when they have drenched themselves with wine] mero, pure wine, unmixed with water [adding sacrilege to ebriety, they say, 'Forbid that I should
 13 9. 'abstain from the blood of Christ.' And if they see any one pale and sad, they call her a miserable solitary, and a manichæan.]—pp. 473, 474. . . .

. . . . 5. [If any handmaidens share thy purpose, be not proud towards them, be not puffed up as their mistress. Ye

have begun to have one spouse, together ye sing, together ye receive the body of Christ, why should ye have a different table?—pp. 474, 475. . . .

Adver. Jovin., lib. ii., tom. ii., pp. 75, 87.

6. [The Lord offered not water, but wine in type of His blood. p. 106. As though we too did not equally receive the body of Christ! In the mysteries one is the sanctification of lord and servant, noble and ignoble, king and soldier; although, according to the deserts of the recipients, that becometh diverse which was one. 'For whosoever shall eat and drink unworthily, shall be guilty of the body and blood of Christ.' Or because even Judas drank of the same cup as the other apostles, were his deserts therefore the same as theirs?—p. 477. 10 51. 13 9.

Apologia Pro Libris Adver. Jovin., tom. ii., pp. 107, 108.

7. If by coition that which is less is hindered, that is, to pray, how much more that which is greater is hindered, that is, to receive the body of Christ. Peter is exhorting to continence, lest our prayers be hindered. . . . What sort of good is that which does not allow us to receive the body of Christ? To this I will briefly answer. [Whether is greater? to pray, or to receive the body of Christ? Certainly, to receive the body of Christ.] If by coition that which is less is hindered (1 Cor. vii. 5; 1 Pet. iii. 7.), how much more that which is greater. We have said in the same volume (1 Sam. xxi. 4-5; Exod. xix. 15.) [I know that at Rome there is this custom, that the faithful at all times receive the body of Christ, which thing I neither censure nor approve. 'Let every one be fully persuaded in his own mind.' But I put it to their own consciences:] they who communicate after coition on the same day; and according to Persius, purge the night in the stream, [why do they not dare to visit the martyrs? Why do they not enter the churches? Is there one Christ in public, another at home? What is not lawful in the Church, neither is it lawful at home. No place is closed to God; even the darkness is light with God. Let each one 11 29. 13 9.

prove himself, and so let him approach the body of Christ.]
—p. 475.

Adversus Lucifer. tom. ii., pp. 136, 139, 143.

8. [*Knowest thou not that both Laics and Clerks have one Christ, and that there is not one God for neophytes, another for Bishops? Why then doth not he who receives penitent Laics, receive the clergy also? Lucifer says, It is not the*
13 9. *same thing to shed tears for sins, and to handle the body of the Lord. It is not the same thing to fall at the feet of the brethren, and from on high to administer the Eucharist to the people.]*—p. 477.

12 87. 9. In many places this [the restriction of confirmation to the bishop] was done rather for the honour of the chief priesthood, than for an absolute necessity of the thing. . . . Hence it arises that without the chrism and without the injunction of the bishop, neither the presbyter nor the deacon has a right to baptize. Which frequently, if necessity urges, we know is also lawful to laymen. For as any one receives, so also can he give.

10. [*The bishops met together, who, entrapped in the toils of Ariminum, were reputed to be heretics, but unconscious of*
13 9. *heresy, protesting by the body of the Lord, and whatever is holy in the Church, that they had suspected nothing amiss in their faith.]*—p. 477.

Ad. Theoph. Bibl. Mag. Vet. Patr., tom. iv., p. 710.

11. [*We have marvelled at the great benefit of thy work to all the Churches, that they who are ignorant may learn, being instructed by the testimony of the Scriptures, with how great reverence they ought to regard holy things, and to serve the ministry of Christ's altar; and not to account the sacred chalices and the sacred veils, and the other things pertaining to the service of the Lord's passion, as useless and senseless things, which possess no sanctity; but as being for the association with the body and blood of Christ, to be revered with the same majesty as His body and blood.]*—p. 476, And
12 98. that the sacred cups and sacred veils, and the other things which pertain to the honouring (*ad cultum*) of the Lord's

passion, are not, as lifeless and senseless things, (*inania et sensu carentia*) to be accounted as having no sanctity, but by reason of their union with the body and blood of the Lord (*sed ex consortio corporis et sanguinis Domini*) are to be revered with the same majesty as His body and blood.

Apologia Adversus Ruffinum, lib. i., tom. ii., p. 207.

12. It can be objected that it is not a true interpretation 10 2.
of what the apostle says, 'No one ever hated his own flesh;' since those who are labouring under a royal disease, consumption, cancer, and sores, prefer death to life, and hate their bodies: and what I myself understood I immediately subjoined; 'therefore rather let these words be referred to a 'figurative interpretation.' When I name a figurative speech, I mean that what is spoken is not real, but figured under the cloud of an allegory.

Adversus Pelag., lib. iii., tom. ii., p. 305.

13. [*He so taught His apostles, that believers should, at the sacrifice of that body, venture to say, 'Our Father, &c.'*] 13 9.
—p. 478.

Ad Evagrium, tom. ii., p. 329.

14. [*What ails the minister of tables and of widows [the deacon] that he swells and lifts himself up above those at whose prayers the body and blood of Christ is made.*] 12 67.
conficitur.—pp. 476, 477.

Ad Fabiol. de Ves. Sacer., tom. iii., p. 58.

15. [*How much more a chief priest and a bishop, who ought to be blameless; and of such virtue, as ever to live in holy things; and to be ready to offer sacrifice for the people, a mediator between men and God, and making (conficiens) 12 67. with holy mouth the flesh of the Lamb; for the holy oil of Christ His God is upon him.*]—pp. 475, 476.

Ad Damasum, tom. iii., pp. 127, 131.

16. But what does He say the two sons are. Almost all

- 10 35. the Scriptures are full of sacraments concerning the calling of the two peoples (Jews and Gentiles.)

17. [*The fattened calf, sacrificed for the salvation of the penitent, is the Saviour Himself, by whose flesh we are daily fed, whose blood we drink.*]
13 9. —p. 474. ‘And they began to ‘be merry.’ This feast is celebrated daily, daily the Father receives the Son : Christ is at all times sacrificed for believers.

Ad Amandum, tom. iii., p. 136.

18. [*If she wills to receive the body of Christ, let her do penance.*]
13 9. —p. 475.

Ad Hedibiam, *Quæst.* II., tom. iii., p. 142.

19. How is that of our Saviour to be understood in Matthew ? ‘But I say unto you, I will not drink henceforth ‘of this fruit of the vine, until that day when I drink it new
12 25, ‘with you in my Father’s kingdom.’ (Matt. xxvi. 29.) Some
32. from this place invent a fable of a thousand years, in which they maintain that Christ shall reign corporally, and drink wine which He has not drunk from that time until the end of the world.
20. [*But let us hear that the bread which the Lord brake and gave to His disciples was the body of the Lord our
12 12, Saviour, since He Himself said to them, ‘Take, eat, this is my
32. ‘body ;’ and that the cup was that of which He said again, ‘Drink ye all of this : for this is my blood of the New
13 8. ‘Testament, which is shed’ effundetur, shall be shed [for ‘many.’ That is the cup of which we read in the Prophet, ‘I will receive the cup of salvation,’ and in another place,
2 15. ‘Thine inebriating cup, how good is it.’ (Ps. xxiii. 5.) If then ‘the bread which came down from heaven’ is the Lord’s body ; and ‘the wine which He gave to His disciples is the ‘blood of the New Testament, which was shed for many, for
11 40. ‘the remission of sins,’ let us reject Jewish fables, and go up with the Lord into the large upper room, furnished and
12 121. prepared, and let us receive from Him on high]* sursum
13 8. above [*the cup of the New Testament, and keeping there with Him the Passover, let us be inebriated with that wine of soberness.*]

21. [*For the kingdom of God is not meat and drink, 12 32.*
'but righteousness, and joy, and peace in the Holy Ghost.' 13 8.
Nor hath Moses given us the true bread, but the Lord Jesus : 11 83.
Himself Guest and Banquet ; Himself eating with us, and
He who is eaten. His blood we drink, and without Him we
cannot drink ; and daily, in His sacrifices, we tread out
from the fruit of the true vine and of the vineyard of Soree,
which is interpreted 'chosen,' the red juice, and therefrom we
drink new wine from the kingdom of the Father, not in the
oldness of the letter, but in the newness of the Spirit : singing
the new song which no man can sing, but in the kingdom of
the Church, which is the kingdom of the Father. This bread,
too, the Patriarch Jacob desired to eat, saying, 'If the Lord
'God will be with me, and will give me bread to eat, and
'raiment to put on.' For *'as many of us as are baptized*
'in Christ have put on Christ,' and eat 'the bread of angels,'
and hear the Lord saying, 'My meat is to do the will of the
'Father who hath sent me, that I may finish His work.'
Let us then do the will of Him the Father, who hath sent us,
and finish His work, and Christ shall drink His own blood 11 83.
with us in the kingdom of the Church.】—pp. 472, 473.

Quæst. Heb. in Genesim, tom. iii., p. 209.

22. [*In that He says, 'Thou art a priest for ever, after*
'the order of Melchisedec,' our mystery is signified under the
word 'order,' not in sacrificing irrational animals through
[the order of] Aaron, but by the offering bread and wine, 12 12.
that is, the body and blood of the Lord Jesus.】—p. 478.

Comment. in Esaiam, lib. vi., tom. v., p. 73.

23. *'And let the rulers enter the gates.'* (Isa. xiii. 2.)
 The rulers of the Church enter the gates of God's mysteries, 9 24.
 and know the sacraments of the Scriptures ; having the key
 of knowledge, that they may open them to the people who
 believe them. Whence it is enjoined that the teachers open,
 and that the disciples enter.

Ibid., lib. xiv., tom. v., p. 195.

24. *'He shall be led as a sheep to the slaughter.'* (Isa. liii. 7.)

This testimony, when in the Acts of the Apostles, the Eunuch of the Queen of Candace, was riding in his chariot, and reading, could not understand, but when interpreted by Philip concerning the passion and name of the Saviour he understood
 9107. it; and immediately was baptised in the blood of the Lamb, which he read; he deserved to be called a man and was sent an apostle to the Ethiopian nation. . . .

Ibid., lib. xvii., tom. v., p. 234.

- 12 32. 25. 'Surely I will no more give thy wheat to be meat for
 'thine enemies; and the sons of the strangers shall not drink
 'thy wine.' (Isa. lxii. 8.) [*This is the wheat, and this is the
 wine, of which none shall eat, save those who praise the Lord,*
 12 69. *and none shall drink save in His holy courts, of which the
 Lord said in His passion, 'Verily, verily, I say unto you,
 'I will no more drink of this fruit of the vine, until I drink
 'it new in the kingdom of my Father:' which words are
 partly fulfilled in the Church, when our Lord says to His
 disciples, 'Drink, O friends, and be inebriated, my brethren,*
 11 42. *with the wine that maketh glad the heart of man,]* and in
 full light and meridian is drunk by Joseph with his brethren,
 [*and more fully shall they be fulfilled, when the 'earth shall
 'be overflowed with the blessings of the Lord.' Wheat also,*
 12 67, *whereof heavenly bread is made]* efficitur [*that is, whereof*
 108. *the Lord speaketh, 'my flesh is meat indeed.' And again of
 wine, 'And my blood is drink indeed.'*—pp. 470, 471.

Ibid., lib. xviii., tom. v., p. 256.

26. 'They that are sanctified and purified in the gardens and
 in the doorways,' &c. (Isa. lxvi. 17.) [*We may say figu-
 ratively; all lovers of pleasure more than lovers of God,
 sanctify themselves in the gardens and doorways, because they
 cannot enter the mysteries of truth, and 'eat the abomination,'*
 9 95. *since they are not holy in body and spirit, they neither eat
 the flesh of Jesus, nor drink His blood, whereof Himself says,
 'Whoso eateth my flesh and drinketh my blood hath eternal
 'life.' 'For even Christ our Passover is sacrificed for us,
 who is not eaten without, but in one house and within.']—
 pp. 478, 479.*

Comment. in Hierem., lib. ii., tom. v., p. 292.

27. 'Let us put wood on his bread.' (Jer. xi. 19.) 'He who knew no sin was made sin for us;' and they said, 'Let us put wood on His bread,' namely, the cross on the body of the Saviour. For it was He Himself who said, 'I am the bread which came down from heaven.' (John vi. 51.)

7 63.

11 52.

Ibid., lib. vi., tom. v., p. 341.

28. 'For the corn and wine and oil' (Jer. xxxi. 12), of which the Lord's bread is made (*conficitur*) and the type of His blood *completed*, and the blessing of sanctification is shewn (*ostenditur*.)

12 36.

9 112.

12 67.

10 51.

12 79.

Comment. in Ezech., lib. vi. tom. v. p. 440.

29. 'Hath given his bread to the hungry.' (Ezech. xviii. 7.) But it is better that we understand that He is the bread of the just, who says, 'I am the living bread which came down from heaven,' and which in the prayer we pray to be given us, 'Give us our needful' or 'daily bread' (*substantivum sive superventurum*), that what we afterwards are to receive at all times we may deserve to receive daily in the present world. The righteous One gives this bread to the hungry, of whom it was written, 'Blessed are they that hunger and thirst after righteousness.' Because He who is the Just One makes His own self the common bread of all, which failed in Judea, the Prophet, saying, 'I will take from them their strength or staff of bread. This is that of which we speak if we are Christ's; yea, that of which the Prophet reminds us, the bread of those who believe, of those who are hungry.'

7 63.

11 60.

11 60.

9 95.

Ibid., lib. xii., tom. v., p. 525.

30. For not yet had the corn of wheat been dead in the ground, which should bring forth much fruit (John xii. 24), and the hunger of the Jewish people to hear the Word of God satisfied with 'that bread which came down from heaven.' (John vi. 58.)

7 63.

11 24.

Ibid., lib. xii., tom. v., p. 530.

31. The Saviour also of the human race kept the Passover in an upper room, and in an upper room large, and wide, and furnished, and cleansed from all filth, and prepared for that
 9 14. spiritual banquet where He delivered the mystery of His body and blood to His disciples, and left us the eternal festivity of the immaculate Lamb.

Ibid., lib. xiii., tom. v., pp. 538, 539.

- 9 25. 32. [*Whence the Apostle too, says, 'Let a man examine*
 13 9. *himself, and so let him approach the body and blood of the Lord.*.]—p. 479.

Ibid., lib. xiii., tom. v., pp. 543-545.

33. 'This gate shall be shut; it shall not be opened, and 'no man shall pass through it: because the Lord the God of 'Israel hath entered in by it, and it shall be shut. For the 'Prince, the prince himself shall sit in it, to eat bread before the Lord.' (xliv. 2, 3.) This gate therefore which was 'closed to all (for 'no man shall pass through it') shall be closed to the prince or leader, and shall be opened at the coming of him, who shall sit in it to eat bread before the Lord; concerning which He Himself in the gospel confesses, saying, 'My meat is to do the will of him that sent me, and 'to finish his work.' (John iv. 34.)
- 12 32. 34. [*Himself is the 'Prince' and 'High Priest after the*
 11 83. *'order of Melchisedec,' and sacrifice and priest, who, in the presence of His Father, with us eateth the heavenly bread, and drinketh the wine, whereof He saith in the gospel: 'I will 'not drink of the fruit of this vine, until I drink it new in 'the kingdom of my Father; to wit, in that kingdom, whereof 'He Himself saith in another place, 'The kingdom of God is 'within you.' 'And the gate shall be shut.' For no one*
 9 14. *can understand the sacraments of the passion of the Lord, and of His body and blood, suitably to their real majesty.*]
 —p. 471.
- 12 32. 35. Our Prince is of so great mercy and clemency, that when He sits alone in the gate which is closed, and eats bread

before the Lord, He wishes to have many partners at His table and banquet, and says, 'Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' (Rev. iii. 20.) But he alone 'eats bread before the Lord;' because His substance and Divine nature are separated from all substances of creatures. He Himself enters in through the same gate of the porch and goes out; because both within and without He is in all and round about all; and He enters by the gate, that He may introduce those who, without His doctrine and His help could not enter in; and going out, that again He may introduce others and speak to them who receive not more difficult things.

36. 'In that ye have brought in strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to defile my house; and you offer my bread, the marrow, and the blood,' (Ezek. xlv. 7.) Let bishops and presbyters and every ecclesiastical order hear this; that they may not bring 'in strangers uncircumcised in heart and in flesh;' that they be not in the sanctuary of God and defile His house. For if they should do this, that will be applied to them which follows, [*And ye offer my bread, to wit, the shew bread, in all churches and in the whole world, which springs from one bread [that consecrated by our Lord at the last Supper.]*] Or rather from Christ Himself, who is the Bread or Food of all who believe, whether received in the sacrament or apart from it (See sec. 33 above), [*and not bread only, but the fat also whereof it is written, 'He satisfied them with the marrow of wheat,' and the blood which was shed in Christ's passion.*]

—p. 479. And thus it should be read, and so should the order of the lesson be rendered. When ye bring in strangers uncircumcised in heart and in body into my sanctuary, and defile my house: and ye dare to offer bread, and marrow, and blood, mystical sacraments (*mystica sacramenta*.)

Ibid., lib. xiv., tom. v., p. 553.

37. [*And the priest, he saith, shall take of his blood, what shall be for the sin of all; [His] who, in other words, is called*

- a 'lamb' in *Exodus* and in the gospel, where John Baptist saith, 'Behold the Lamb of God, which taketh away the sin 'of the world.' But it is the precious blood wherewith we are redeemed in the passion of the Lord our Saviour; by
 13 9. whose flesh we are nourished, and whose blood we drink,]—
 p. 479, with which are touched the four corners of the settle of the altar; which Hebrew word עֶזְרָה (settle) Theodotian renders 'holy,' that is, 'of the temple,' as the LXX have translated, that the house and altar may be sanctified. For all the elements of the world are sanctified by this blood; that when any one shall have been atoned for and purified, he may enter the gate of the interior court, and may be able to know the secrets of the Lord.

Comment. in Osee, lib. ii., tom. vi., p. 31.

38. 'They shall offer victims, they shall sacrifice flesh, and 'shall eat it.' (Hosea viii. 13.) These (heretics) offer many sacrifices, and eat the flesh of them, abandoning the one sacri-
 9 95. fice of Christ, not eating His flesh, whose flesh is the food of believers.

Ibid., lib. iii., tom. vi., p. 42.

39. [So greatly did I love them, and so merciful a shepherd was I, that I bear myself the sick sheep upon my shoulders; but they knew not that by my passion I healed them; and that I, who am the lover of all men, with cords of love, was drawing them to believe, according to that which is written in the gospel, 'No man cometh to me, except my 'Father which hath sent me, draw him.' And they thought
 13 8. my easy yoke to be very heavy; and I descended to them, leaving the kingdom of the heavens, that I might eat with them, having taken the form of man, or I gave them of my
 11 83. own body to eat, myself both meat and guest.]—pp. 479, 480.

Ibid., iii., tom. vi., p. 49.

- 7 63. 40. For they did eat in the Holy Scriptures the bread
 11 35. which came down from heaven.

Comment. in Amos, lib. iii., tom. vi., p. 114.

41. [They too shall plant vineyards with Noah, and shall drink of the wine thereof, and be inebriated, and shall hear from the Lord the Saviour: 'Drink, O my friends, and be 'inebriated!' (Cant. v. 1.) But they shall drink the wine which He promised that He would drink new with His apostles in the kingdom of His Father. This is the vine of Sorec, whereof we daily drink in the mysteries.]—pp. 471, 472.

Comment. in Sopho., tom. vi., p. 221.

42. 'Her priests have polluted the sanctuary.' (Zeph. iii. 4.) The priests also who have the care of the Eucharist and divide the blood of the Lord to His people, act wickedly against the law of Christ; thinking that the words of invocation make 12 67. (*facere*) the Eucharist, not the life, and that solemn prayer only is necessary, and not the merits of the priests.

Comment. in Aggeum, tom. vi., pp. 234, 235.

43. 'Thus saith the Lord of hosts, ask the priests the law, 'saying: If a man carry sanctified flesh in the skirt of his 'garment, and touch with his skirt bread, or pottage, or wine, 'or oil, or any meat, shall it be sanctified? And the priests 'answered and said, no.' (Haggai ii. 11-13.) . . . Otherwise, according to a higher or spiritual sense, an ecclesiastical man who has sacrificed an immaculate and yearling lamb, and is clothed with Christ, if he shall carry of the flesh of the Lamb, and shall bind it on the skirt of his garment, and the skirt itself shall touch the bread of the Scriptures, which strengthens 11 42. the hearts of those who believe, or the *pottage*, the apostolical epistles, which as it were settle and cook the flesh of the old law, and offer them prepared for eating; or *wine*, which makes glad the heart of man; or *oil*, by which the face of 11 42. the hearer is gladdened; or (shall touch) *any meat*: milk by which the Corinthians are nourished; and herbs, with which the weak are fed; and other things like these; to whomsoever they shall have been given, let them eat these things, not as if they were immediately sanctified; for not of that which they are called, but of that which they are received, do they

sanctify those who hear, because there are many hearers, and not doers. But also on account of this, I think that all these things which I have named, from the touch of the garment to those who eat are by no means to be received as sanctified because they are touched only by the skirt of a mantle; the flesh being sanctified in the inside, they have not known the moisture, the blood, the veins, and the nerves.

44. Therefore as [*the skirt of the Lord's garment and the slight touch sanctifieth none but him who hath eaten the flesh of the Lamb, and drunk His blood;*]—(p. 480), so on the other hand the impure in mind: whatever thing any perverse doctrine shall have touched, they necessarily make it impure. For they have in the sacraments bread, and wine, and oil, and all meat, but their sacraments are as the bread of mourning, all who shall have touched them shall be contaminated. They themselves read the Scriptures, and, as it were, with the testimonies concerning the Scriptures they sprinkle the bread, and during the whole night bake it in a pan. But since it hath been given to be lived upon, it provokes (mere) eaters to insanity. They have also pottage, attempting according to the sense of their own perversity to cover the mystical things concerning the Scriptures, and as it were to cook and spice the flesh of the Lamb. They have also wine, but not the wine of Sorec, and which the Lord planted in Jeremiah, chosen and wholly true, but of the vine of the Sodomites. They have also oil which they violently press out of the testimonies of the Old and New Scriptures, and, as it were, they promise it for refreshment to deceived and wearied minds, but the saint detests it, and says, but the oil of a sinner shall not anoint my head.

Comment. in Zach., lib. ii., tom. vi., pp. 267, 268.

- 12 69. 45. 'But the corn of the elect and the wine that makes the ' virgins to grow.' (Zech. ix. 17.) [*We by the corn of the elect or of the young men, and the wine which makes the maids to grow, or wine of good odour for the maids, understand the Lord the Saviour, who saith in the gospel, 'Except a corn of ' wheat fall into the ground and die, it abideth alone; but ' if it die, it bringeth forth much fruit.'* (John xii. 24.) Of
12 67. *this wheat is made*] *efficitur* [*that bread which cometh down*

from heaven, and ‘which strengtheneth man’s heart.’ 12 69,
 This bread they eat who are strong in Christ, and to 108.
 whom John the Evangelist saith, ‘I write unto you, young
 ‘men, because the word of God abideth in you, and ye are
 ‘strong, and have overcome the wicked one.’ (1 John ii. 14.)
 He who is the corn of the elect or the young men, is Himself 11 42.
 too the wine which maketh glad the heart of man, and is
 drunk by those virgins who are holy both in body and soul,
 that, as it were inebriated and rejoicing, they may follow the
 Church, and of them it may be said, ‘the virgins shall be
 ‘brought after her to the king, her fellows shall be brought
 ‘unto thee : with joy and gladness shall they be brought.’]
 (Ps. xlv. 14, 15.)—pp. 480, 481.

46. They are inebriated with this wine who follow the Lamb
 of God whithersoever He goeth clothed with white garments.

Comment. in Mal., tom. vi., p. 292.

47. ‘To you, O priests that despise my name, and have
 ‘said, Wherein have we despised Thy name ? you offer polluted
 ‘bread upon mine altar ; and you say : Wherein have we
 ‘polluted Thee ? In that ye say : The table of the Lord is
 ‘contemptible.’ (Mal. i. 6, 7.) The [Divine Word upbraids
 negligent bishops, presbyters, and deacons, or, since we are a
 priestly and a royal race, all who, having been baptised into
 Christ, are enrolled under the name of Christ, why despise
 they the name of God ? and when they ask, ‘Wherein have
 ‘they despised His name ?’ it shows the occasion of the
 offence. ‘Ye offer,’ it saith, ‘upon mine altar polluted
 ‘bread.’ We pollute bread, that is, the body of Christ, when, 7 63.
 being unworthy, we approach the altar, and being impure, 12 12,
 drink pure blood, and say, ‘The table of the Lord is con- 67, 71.
 ‘temptible.’ Not that any man dares to speak this, and to 13 9.
 utter in impious words what he impiously thinketh ; but the
 deeds of sinners despise the Table of God.]—p. 481.

48. On the other hand, we can say a teacher of the Church 7 63.
 who makes spiritual bread (*qui spiritualem conficit panem*), 12 67,
 and divides it to the people ; if, either for the sake of human 71.
 glory, or the lucre of the world which follows glory, he speak 13 9.
 to the people, be bland to the rich, and honour sinners, and 9 89.

- according to James have respect to them who with gold rings
 12 67. come to him, and repel the poor saints, he despises the name
 9 89. of God, and pollutes the bread of doctrines (*panem doctrinarum*), and throws contempt on God Himself, thinking that the table of His Scriptures (*mensam Scripturarum ejus*) is common with the tables of idols, and with worldly teaching.

Comment. in Eccles., tom. vii., 72.

49. 'For every man that eateth and drinketh, and seeth
 'good of his labour, this is the gift of God.' Eccles. (iii. 13.)
 7 63. [*Since the flesh of the Lord is true food, and His blood is*
 12 36. *true drink* (John vi. 55), *the spiritual meaning is, that in*
 11 35. *this present life we have one only good to feed on His flesh*
 14 39. *and to drink His blood, not only in the mystery [the*
 13 7, *Eucharist], but also in the reading of Scriptures. For the*
 67. *true food and drink which is derived from the Word of God,*
 11 24. *is knowledge of the Scriptures.]—p. 478.*

Comment. in Psalm., tom. viii., pp. 209, 210.

50. 'And filleth thee with the fat of wheat.' (Ps. cxlvii.
 14.) Except, says he, a corn of wheat fall, itself alone is
 saved. But if itself fall, it saves many. The Lord our corn
 of wheat fell into the earth, and multiplied us. But that
 corn of wheat is most rich, has marrow, has fat, 'and filleth
 'thee with the fat of wheat.' Blessed is he who understands
 the fat in this wheat. We read the Holy Scriptures. I
 7 63. think that the Gospel is the body of Jesus, that the Holy
 12 36. Scriptures are His doctrine. And since He says, 'He who
 13 7, 'doth not eat my flesh and drink my blood,' although also it
 67. can be understood in the mystery [Eucharist]; yet more truly
 11 24. is the word of the Scriptures the body of Christ, and the
 divine doctrine is His blood. If then we go to the mystery,
 he who is faithful understands if he fall into sin he is in
 danger.
- 7 63. 51. If when we hear the Word of God, the Word of God
 11 35. and the flesh of Christ and His blood are poured into our
 12 36. ears, and we are thinking of something else, into what danger
 13 7, do we run. 'And filleth thee with the fat of wheat.' The
 67. Divine Word is most rich. It has in itself all delicacies.
 14 39.

Whatever thou shalt wish springs from the Divine Word, as the Jews have handed down ; since the manna which they did eat, according to the wish of every one so it tasted in the mouth. And if he should have said who was eating the manna, whether he desired apples, pears, grapes, bread, flesh, according to the quality and wish of the eater, so also was the taste in the manna.

52. So also in the flesh of Christ, which is the Word of doctrine, that is, the interpretation of the Holy Scriptures, just as we wish, so also we receive the food. If thou art holy, thou wilt find refreshment : if thou art a sinner, thou wilt find torment.

Comment. in Matt., lib. i., tom. ix., p. 21.

53. 'Give us this day our super-substantial bread.' (Matt. vi. 11.) The Greek word here which we render 'super-substantial,' (*super-substantialem*) is ἐπιούσιος. The LXX Interpreters often make use of the word περιούσιος, by which we find on reference to the Hebrew, they always render the word כֶּסֶף. [which in the English version is variously rendered 'a peculiar treasure.' Ex. xix. 5 ; Ps. cxxxv. 4 ; Eccl. ii. 8 ; 'special,' Deut. vii. 6 ; 'peculiar,' Deut. xiv. 2, and xxvi. 18 ; 'mine own proper good,' 1 Chron. xxix. 3 ; 'my jewels, Mal. iii. 17.] Symmachus translates it ἑξαιρετός, that is, 'chief' or 'excellent,' though in one place he has interpreted it 'peculiar.' When then we pray God to give us our 'peculiar,' or 'chief' bread, we mean Him who says in the gospel, 'I am the living bread which came down from heaven.' In that gospel which is called according to the Hebrews, for super-substantial there is found מָחָר [generally rendered in the E. V. 'to-morrow'] which is called to-morrow ; so that the sense is, Give us this day our bread of to-morrow, that is, future. We can understand 'super-substantial bread' also in another manner, He who is above all substances and surpasses all creatures.

Ibid., lib. ii., tom. ix., p. 48.

54. Matth. xv. 32. The multitude are always hungry and need food, unless they are satisfied from the Lord. [*Jesus*

willeth not to send them away fasting, lest they faint by the way. He then incurs peril, who without the celestial bread hastens to arrive at the desired resting-place.]—p. 481.

Ibid., lib. iv., tom. ix., pp. 76, 78.

55. 'Ye know that after two days is the Passover, and the 'Son of man is betrayed to be crucified.' (Matt. xxvi. 2.) Wishing to put an end to carnal festivity and passing from the shadow, to set forth the truth of the Passover, He said, 'With 'desire I have desired to eat this Passover with you before I 'suffer.' (Luke xxii. 15.) For Christ our Passover has been sacrificed, if so be ye eat it with the unleavened bread of sincerity and truth. Again He says, 'After two days is the 'Passover.' Passing over those things which are plain to the simple, let us enquire concerning what is sacred. After two days of the most clear light of the Old and New Testament the true Passover is celebrated for the world. The Passover, called in Hebrew פסח (passing over) does not come as most
- 2 8. think, from *suffering* (πάσχα), but is named *from passing over* (a *transitu*, פסח), because the destroyer passed over when he saw the blood on the doors of the Israelites, and smote them not; or the Lord Himself walked on high, succouring His people. Read thou the book of Exodus, of which we shall treat more fully if life be spared. But, Passing over (*Transitus*), that is Phase, is thus celebrated, if putting away earthly things and Egypt, we hasten to heavenly things. . . . Why
- 9 79. said the Lord unto His disciples after His resurrection 'Lo, I 'am with you alway unto the end of the world;' and now saith, 'me ye have not always?' I think He speaks of His corporal presence, that He would not be with them after His resurrection as He was now familiarly with them. Of which thing the apostle makes mention, saying, 'Yea, though we have known 'Christ after the flesh, yet now henceforth know we Him no 'more.'
- 12 36, 45. 56. [*After that the typical Passover was finished, and He had eaten the flesh of the lamb, with the apostles, He takes bread which strengtheneth the heart of man, and passes to the true paschal sacrament; that as Melchisedek, priest of the*

most High God, offering bread and wine, had done in prefiguration of Him, He Himself might represent [to the Father] in the verity (in veritate), of His own body and blood.]—p. 482.

Ut quomodo in præfiguratione ejus Melchisedec summi Dei sacerdos, panem et vinum offerens fecerat, ipse quoque veritatem sui corporis et sanguinis repræsentaret. In order that He Himself also might represent the reality of His body and blood in the same manner as Melchizedek, priest of the Most High God had done when offering bread and wine in prefiguration of Him. [It is translated thus in the *Catena Aurea* of Thomas Aquinas.] ‘That as Melchizedek, Priest of the most High God, had done in foreshadowing Christ, offering bread and wine, He also should offer the present verity [*in veritate*] of His body and blood.’

57. ‘But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom,’ (ver. 29.) From carnal he passes to spiritual things. Because the vine of Egypt transplanted, was the people Israel, to which the Lord speaks by Jeremiah, ‘I planted thee a true vine, yet how art thou changed into the bitterness of a strange vine?’ (Jer. ii. 21.) And Isaiah in the song which he sings to the beloved, and all Scripture here and there testifies.

58. The Lord therefore says concerning this vine that He will in no wise drink of it, except in the kingdom of His Father. The kingdom of the Father, I think, is the faith of believers; the apostle also confirming this very thing, ‘The kingdom of God is within you.’

Comment. in Marcum, cap. xiv., tom. ix., p. 109.

59. Jesus took bread, and blessing, broke, transfiguring His own body into bread, which is the present Church, which (transfigurans corpus suum in panem quod est ecclesia quæ) is received in faith.

Comment. in Epist. ad Gal., lib. iii., cap. v., tom. ix., pp. 190, 195.

60. ‘A little leaven leaveneth the whole dough,’ (Gal. v.

7 63. 9.) But now by this same opinion he teaches that the
 12 69. *spiritual Bread of the Church, which came down from*
 13 7. *heaven* ought not to be injured by Jewish interpretation ; and
 the Lord enjoins this very thing on the disciples, that they
 ‘beware of the leaven of the Pharisees.’ Which the Evan-
 gelist making more clear, adds, ‘But He had spoken to them
 ‘of the doctrine of the Pharisees.’ (Math. xvi. 12.) . . .

61. [*In fact it was rather the operation of the wine than
 the creature of God that was condemned by us ; and we took
 away liberty from the virgin glowing with the warmth
 natural to her age, lest upon occasion of drinking little, she
 should drink more and perish. On the other hand, we were*
 13 7. *aware, both that wine is consecrated into the blood of Christ
 and that Timothy was commanded to drink wine.*]*—p. 482.*

Comment. in Epist. ad Ephes., lib. i., tom., ix., p. 206.

62. ‘In whom we have redemption through His blood, the
 ‘forgiveness of sins’ (Eph. i. 7.) But they say who is this such
 an One and so great, who by His price could redeem the whole
 world ? Jesus Christ, the Son of God, gave His own Blood,
 and delivering us from bondage, hath made us free. And truly
 if we believe the histories of the Gentiles, that Codrus and
 Curtius and Decii Mures, removed pestilences, famines, and
 wars from their cities by their death, how much more may we
 judge the same possible in the Son of God, that He by His
 blood hath purged, not only one city, but also the whole
 7 63. world ? [*But in two ways are the blood and flesh of Christ*
 9 79. *understood either that spiritual and Divine, whereof He Him-*
 12 36. *self said, ‘My flesh is meat indeed, and my blood is drink*
 13 7. *‘indeed ;’ and ‘Except ye eat my flesh and drink my blood,*
 25. *‘ye shall not have eternal life,’ or the flesh and blood, the*
flesh which was crucified, the blood which was shed by the
soldier’s spear.]*—p. 482.*

Ibid., lib. iii., tom. ix., p. 235.

63. ‘For we are members of His body,’ &c. (Eph v. 30.)
 11 83, For we are members of the body of Christ, and Christ
 101. nourishes and cherishes the Church ; therefore we also nourish
 and cherish our flesh, which ‘no man ever yet hated.’ But

we are members of the Body of Christ, not according to the nature of His eternal Divinity, but according to that which He deigned to take of man; and although it was man himself who was taken, to have the nature of our bodies, but He had not our origin. For we are formed of human seed, but He was born of the Holy Spirit. But otherwise, it can also be said: since the Body of Christ is the Church, and the Church is congregated of all believers, Paul and the Ephesians were members of the Body, that is the Church of Christ.

Comment. in Epist. ad Titum, tom. ix., p. 247.

64. [There is as great difference between the shew-bread and the body of Christ, as between the shadow and the substance, between the image and the reality, between patterns of things to come and those things which were prefigured by the patterns. Therefore even as gentleness, patience, temperance, moderation, disregard of lucre, hospitality also and kindness ought to reside especially in the bishop, and eminence among all laymen, so also a special chastity and (so to speak) a priestly modesty, that he may not only keep himself from an impure deed, but that even the mind, which is about to make the body of Christ, may be free from roving gaze and wandering thought.]—pp. 482, 483.

Comment. in 1 Epist. ad Corinth., tom. ix., p. 317.

65. 1 Cor. xi. 23, 24. That is blessing us even when He was about to suffer, He left His last remembrance or memorial with us. Just as if one travelling into another country should leave a pledge with him whom he loved, that whenever he looked upon it he might call to mind his favours and friendship, which such a person, if he perfectly loved him, could not behold without great grief or weeping. 'This is my body,' &c. He who eateth my Body, and drinketh my Blood, dwelleth in me, and I in him. Whence he ought to know whoever eats the Body, or drinks the Blood that he do nothing unworthy of Him, whose Body He has been made (*effectus est*).

14 40.

13 67.

6 28.

2 18.

12108,
112.

19.

GAUDENTIUS OF BRESCIA.

Flourished about A.D. 387.

De Paschæ Observatione; *Tract II., Bibl. Mag., Vet. Patr.*,
tom. iv., pp. 806, 807.

1. Exodus xii. 1-11. 'And they shall eat the flesh that
'night roasted with fire, and unleavened bread with wild
'lettuce. You shall not eat thereof anything raw, nor boiled
'in water, but only roasted with fire; you shall eat the head
'with the feet and entrails thereof. . . . For it is the Lord's
4 31. 'Passover.' (*Pascha est enim Domini.*) Let us learn to eat
12108. the Passover, not as the unwise Jews, who after the Advent of
the truth still follow the shadow. [*From the time that He
came, of whom that [paschal] lamb was a type, He, the Lord
Jesus, that true 'Lamb of God, which taketh away the sins of
'the world,' and said, 'Except ye eat my flesh, and drink my
'blood, ye have no life in you,' [from that time] vainly do the
Jews practise carnally that which, except they perform
spiritually with us, they have no life in them. For 'the law
'is spiritual,' as saith the apostle, and 'Christ our Passover
'is sacrificed for us.'*—p. 487.
12108. 2. As regards the spiritual excellencies prefigured in the
narrative in Exodus, where the celebration of the passover is
recorded, what is signified by the tenth day, what by the
fourteenth, what by the slaying of the lamb without blemish,
a male of one year, at the evening, what by the blood on the
lintels on the posts, what by the gathering of neighbours,
what by the shoes, what by the staves, what by the leaven,
11111. we must, with the Lord's help, begin to explain to-morrow,
but, at present, those portions only must be selected which
9 24, cannot be explained in the presence of catechumens, and
30, which, nevertheless, must necessarily be disclosed to the
12108. neophytes.
- 9 30. 3. [*In the shadow of that legal Passover not one lamb
12108. was slain, but many. For one was slain in every house, since
10 59. one was not sufficient for all. But a figure is not the reality
of the Lord's Passion. For a figure is not the truth but an*

[Whence the most blessed Patriarch Jacob prophesied of Christ, saying, 'He shall wash his garments in wine, and 'his raiment in the blood of the grape.' For the garment, the raiment of our body, He was about to wash in His own blood. Himself then the Creator and Lord of nature, who
 12 108, bringeth forth bread from the earth, of bread again (for He
 109, both can and hath promised) makes [efficit] His own body,
 102, and He who of water made [fecit] wine, makes [efficit understood] also of wine His own blood.]—pp. 487, 488.

- 12 110. 5. In what manner therefore this Lamb ought to be eaten,
 9 30. we ought to show from the lesson itself. 'You shall not eat
 11 32. 'thereof any thing raw, nor boiled in water, but roasted with
 'fire, the head with the feet and the entrails.' There are two
 spiritual meanings in these words, of which, if thou dost follow
 11 25, one, thou wilt know both. The whole body of the Divine
 111.
 14 39. Scriptures, as well of the Old as of the New Testament, contains the Son of God; either promising that He will come unto man, or declaring that He has now come. Whence the blessed Philip, being found by Christ, finds Nathanael, and says to him, 'We have found Jesus of Nazareth, the son of Joseph, 'of whom Moses in the Law, and the prophets, did write.' And what more? Dearly beloved, in Himself, is comprised the whole Law, both old and new, and, if I may so say, He
 11 111. Himself is the soul of the law. For He Himself spoke by Moses when He said to him, 'I will open thy mouth, and will 'inspire what thou oughtest to speak.' He Himself also spoke by the Prophets, when He says, 'I am He that speaks in the 'prophets, lo I am present.' (Isa. lii. 6.) He Himself also spoke by the apostles, since Paul says, 'Ye seek a proof of 'Christ speaking in me.' It is necessary therefore to take this flesh of the Immaculate Lamb, that is, the bowels of His doctrine, neither raw without interpretation, nor boiled in water, that is boiled down and dissolved by the dissertation of those who, like water, flow downward, perceiving nothing lofty, but 'roasted,' he says, 'with fire,' that is, roasted and solid, by the Divine Spirit. For fire extends upwards. Whence the Lord said to the Jews, 'Ye are from beneath, I
 11 25. 'am from above.' Therefore, since we have called the members of the Lamb of God His Scriptures, let us see what

is 'the head with the feet and entrails.' It is clear that in the head thou mayest take the Divinity on the testimony of the four Evangelists. We take the feet for the incarnation, celebrated about the end of the world. For the feet are the extreme parts of the body, but in the entrails thou mayest observe hidden mysteries. . . .

6. But that which he said, 'neither shall ye break a bone' 9 30. 'thereof,' enjoins this, that every thing which in the Scrip- 11 32. tures is more strong and stout, may not be broken, nor 12 110. quashed, but must remain firm, which precept they not keep- 11 25, ing, deservedly receive woes from Him whose bones they 111. break. 'Woe unto you,' He says, 'scribes and Pharisees, 'hypocrites! for ye pay tithe of mint and anise, and cummin, 'and have omitted the weightier matters of the law, judg- 'ment, mercy, and faith.' These are the bones of the Lamb. 11 25. And elsewhere He says to them, 'Ye make the Word of God 'of none effect, that ye may establish your own traditions.'

7. [We ought, by the command of God, first to mortify the 9 30. lusts of the flesh, and so to receive the body of Christ, who 11 32. was slain for us when slaves in Egypt. 'Wherefore let a 'man examine himself,' as saith the apostle, 'and so let him 'eat of that bread, and drink of that cup.' But when he says we must 'eat it in haste,' he teaches that we receive not the sacrament of the Lord's body and blood with sluggish heart and languid lips, but with all eagerness of mind, as really 'hungering and thirsting after righteousness.' For, 'Blessed,' saith the Lord Jesus, 'are they which hunger and 'thirst after righteousness, for they shall be filled.' But the noble lesson set before you closes what it had said with this most worthy end: 'For it is the Lord's Passover.] Pascha est enim Domini. [O the depth of the riches both of the wisdom 4 31. 'and knowledge of God.' 'It is,' saith he, 'the Lord's Pass- 12 111. 'over,' that is, the passing over of the Lord] transitus Domini [that you may not think that to be earthly, which has been made heavenly through Him who passed into it, and made it His body and blood.]

8. [For what we have already] *supra* above [explained 9 30. generally, as to eating the flesh of the Lamb, we must observe, 11 32. especially in tasting these same mysteries of the Lord's pas- 111. 12 111. 14 39.

- 9 14. sion, that you think not like the Jew, that it is raw flesh and
 19. raw blood, and reject it, saying, 'How can this man give us
 12 108. 'His flesh to eat?' nor, in the cauldron of a carnal heart by
 7 65. nature ever disposed to caprice, boil the sacrament itself
 down, deeming it a common earthly thing, but that you be-
 lieve, that by the fire of the Holy Ghost, it is made that which
 11 108. it is declared; since what you receive is the body of that
 heavenly bread, and the blood of that sacred vine.]
- 9 30. 9. [For when He reached forth the consecrated bread and
 11 32. wine to His disciples, He said, 'This is my body, this is my
 12 12. 'blood.' Let us believe Him whom we have believed. Truth
 7 65. cannot lie. Therefore when He spake of eating His flesh,
 and drinking His blood to the multitudes, amazed and
 muttering, 'This is a hard saying, who can hear it?' He,
 that He might by heavenly fire do away those thoughts, which
 I told you were to be avoided, added: 'It is the Spirit that
 'quickeneth; the flesh profiteth nothing. The words that I
 11 25, 'speak unto you they are Spirit, and they are life.' And
 111. therefore we are bidden to eat, in the mysteries, the Head of
 12 111. His divinity, together with the feet of His incarnation, and
 14 39. the inward parts; that we may believe all things alike, as
 they have been delivered, not breaking that most solid bone of
 Him. 'This is my body, this is my blood.' But if even
 now aught remains over in any one's mind which he hath not
 received in that exposition, let it be burnt by the glow of faith.
 'For our God is a consuming fire,' purifying, teaching, and
 enlightening our hearts to the understanding of things divine,
 that, through His unspeakable gift, we may know the cause
 and meaning of that heavenly sacrifice instituted by Christ,
 so shall we give Him endless thanks.]
- 7 65. 10. [For truly this is the hereditary gift of His New
 9 30. Testament, which He left us in that night when He was be-
 10 51. trayed to be crucified, as a pledge of His presence. This is
 12 108. that food for our journey, whereby in this journey of life we
 are fed and nourished, until, departing from this world, we
 go forth unto Himself. Whence the Lord Himself said,
 'Except ye eat my flesh, and drink my blood, ye have no life
 'in you.' For He willed His benefits to abide with us. He

willed our souls ever to be sanctified by His precious blood, through the image of His own passion.]

11. [And therefore He commanded His faithful disciples, whom first He made priests of His Church, unceasingly to put in use those mysteries of eternal life, which must needs be celebrated by all priests throughout all churches of the whole world, until Christ should come again from heaven. And this He did, in order that the priests themselves, and all we His faithful people alike, having daily before our eyes the pattern [exemplar] of Christ's passion, and carrying it in our hands, and receiving it with mouth and heart, may hold it in indelible memory of our redemption, and may attain the sweet medicine of everlasting defence against the poisons of the devil. As the Holy Ghost exhorteth, 'Taste and see that the Lord is good.']

12. [But that He appointed the sacraments of His body and blood to be offered in the form [in specie] of bread and wine, there is a twofold reason. First, that the immaculate Lamb of God might deliver a pure sacrifice to be celebrated by a purified people, without burning, without blood, without broth of flesh, and which should be ready and easy to be offered by all.]

13. [Then, since bread must needs be made from many grains of wheat, formed into dough by means of water, and completed by fire, reasonably is this taken as a figure of the body of Christ, since we know that out of the whole multitude of the human race there is made one body, perfected by the fire of the Holy Ghost. For He was born of the Holy Ghost, who descended upon Him in the form of a dove; thence He returns from Jordan, the Evangelist bearing witness, 'Jesus was full of the Holy Ghost.' And since it became Him to fulfil all righteousness, He enters the waters of baptism, to consecrate them, and then, full of the Holy Ghost, returned from Jordan.]

14. [In like way, too, the wine] 'is taken as a figure' [of His blood, gathered from very many berries, that is, grapes of the vineyard which He had planted, is pressed out in the wine-fat of the cross; and, in the large vessels of those who receive with faithful heart ferments by its own virtue.]

This sacrifice of the Passover of the Saviour, do ye all, going forth from the power of Egypt and of Pharaoh the devil, receive with us with all eagerness of a religious heart, that by our Lord Jesus Christ, whom we believe to be in His sacraments, our inmost souls may be sanctified; whose inestimable virtue abideth for ever.]—pp. 488-492.

Ibid., Tract. v., tom. iv., p. 809.

- 9 30. 15. The true Lamb of God whom John the Baptist shows
12 36. is Christ. He says, 'Behold the Lamb of God which taketh
11 36. 'away the sins of the world.' We the faithful, together with
all who believe, ought in the mystery (or sacrament), as well
as in faith, so to eat and commend the flesh of this Lamb to
the inner recesses of our heart, as not only to have our loins
girded with chastity, but even our feet shod with the prepara-
tion of the gospel of peace.

Ibid., Tract. xix., tom. iv., p. 833.

- 9 30. 16. For we, both chief priests and the lower class of fol-
10 51. lowers, whether of the Levitical order, or of the faithful of the
12 36. people, proclaim the effect of Christ's passion for the well-
11 84. being of our common life in the figure of His body and blood,
and the acknowledged sweetness of the mysteries with an-
xious mouth, we testify, 'Taste, and see that the Lord is
'sweet.' (Ps. xxxiv. 8.)

20.

RUFFINUS.

Flourished about A.D. 390.

De Benedictionibus. lib. i., tom. i., pp. 4, 5, 7.

- 12 108. 1. 'He shall wash his robe in wine, and his garment in the
13 32. 'blood of the grape.' (Gen. xlix. 11.) These things appear to
appertain only to the historical exposition, that a fertile vine-
yard signifies hyperbolically an abundance of wine. But the
mystical exposition produces the more noble sense. For the
10 13. robe of Christ, which is washed in wine, is suitably under-
stood to be His Church, which He washed for Himself with

His own blood, not having spot or wrinkle. For 'ye are not,' said the apostle, 'redeemed with silver or gold, but with the 'precious blood of the only begotten of God.' Therefore, in the wine of this blood, that is, in the laver of regeneration, the Church is washed by Christ. 'For we are buried with 'Him by baptism in death,' and in His blood, that is, we are baptised in His death. 9 107.

2. But how He washes His garment in the blood of the grape, must be seen. The garment appears to be a certain vestment nearer and more secret to the body than the robe. These are they, therefore, who, having been washed before by the laver, had been made into His robe, afterwards attained to the sacrament of the blood of the grape; as of an inner and more secret mystery, and are said to be partakers of His garment. For the soul also is washed in the blood of the grape when it begins to receive the doctrine of this sacrament. 12 108. 13 32.

3. For the virtue also of the blood (that is) the virtue of the Word of God (*virtute sanguinis virtute Verbi Dei*), being recognised and understood, the soul will be made as much more capacious as it becomes purer, and washed daily towards the completion of knowledge, and joining itself to the Lord, not only will it become His garment, but even now one spirit with Himself. 11 16, 26. 12 108. 13 32.

4. 'Shall wash His robe in wine.' As the flesh of the Word of God is the meat of the perfect, so also His blood is the cup of the perfect. They therefore who are purified through the Word of God, and are renovated from day to day, these are said to wash their robe, that is, their visible acts in wine; and their garment, that is, their inward thoughts, in the blood of the grape, even as the apostle said, 'purifying 'the thoughts and every high thing which exalteth itself 'against the knowledge of Christ.' (2 Cor. x. 5.) . . . 11 26. 12 108. 13 32.

5. For therefore also their teeth are white who eat the pure and immaculate and solid meat of God's Word, nor suffer their soul to be fed with the milk of babes, but nourish it with solid and strong meats, that is, transferring it from moral to mystical and doctrinal things, by which being illuminated, it can behold with open 'face the glory of the Lord.' 13 32. 11 26.

Comment. in Symbolum, tom. i., pp. 182, 183.

- 13 32. 6. It is written, Jesus being pierced on the side, that water, and at the same time, blood flowed. This, in fact, is mystical, for Himself hath said, that 'out of His belly should flow rivers 'of living water.' (John vii. 38.) But it produced also blood, which the Jews sought might come upon themselves and upon their children. It produced, therefore, water, which washes believers; it produced also blood, which will condemn unbe-
9106. lievers. It, however, may be understood to figure the two-fold grace of baptism; one which was given by the water of baptism, the other, which is sought by the mystery of the shedding of blood; [the Eucharist], for both are named baptism.

Comment. in Psalmum xxii., tom. ii., ff. 47, 48.

- 13 32. 7. 'The poor shall eat and be satisfied; they shall praise 'the Lord that seek Him; their hearts shall live for ever.' (Ps. xxii. 26.) They who were fasting from the food of truth,
7 66. they who hungered and thirsted after righteousness, are alone fed with the divine Scriptures, are refreshed with the heavenly sacraments. Let them praise who seek Him, for it is the praise of the Lord, the utterance of His satisfaction. Whence their hearts live for ever, because that is the meat of the heart and soul, of which it is written, 'If any man eat of this 'bread, he shall live for ever,' and 'Blessed are they who 'hunger and thirst after righteousness, for they shall be satisfied.' 'For man lives not on bread alone, but on every 'word which proceedeth out of the mouth of God.'

Comment. in Psalm. xxiii., tom. ii., f. 49.

- 13 32. 8. 'Thou hast prepared a table before me against them 'which afflict me. Thou hast anointed my head with oil, and
11 40. 'my inebriating cup, how good is it!' (Ps. xxiii. 5.) Either by the table we can understand the sacred Scripture, which is prepared and presented to our sight, which offers to us dishes of divers sentiments, that with them we may be renewed as with spiritual meats, lest among the adverse things of this world we be found wanting: whence Paul says, 'Whatso-

‘ever things were written, were written for our learning; that
‘by patience and comfort of the Scriptures we might have
‘hope;’ . . .

9. or, the Lord prepared a table, when in His sacra- 13 32.
ment He gave to us His flesh to eat, and His blood to 10 51.
drink. Hence it is, that in the Paschal Supper, when the 11 40.
Lord was betrayed, ‘When the disciples were eating, Jesus
‘took bread, and blessed, and broke, and gave to His dis-
‘ciples, saying, Take and eat; for this is my body.’ He took
also the cup of His blood, that they might drink of it for the
remission of sins. Of the cup, it is added: ‘And my inebr-
‘ating cup, how good is it!’ Truly good in which immacu-
late blood is offered. With this cup the affection of the
faithful is inebriated, and puts on joy for the remission of
sins; which the ‘head anointed with oil’ signifies. The
heart of the just is strengthened with this bread, is joyful
with this oil, is inebriated with this cup, is turned from sin,
is washed through mercy, is turned to virtue.

Comment., Psalm. lxxv., tom. ii., f. 147.

10. ‘Thou hast prepared their food; for so is its prepara- 13 32.
‘tion.’ (Ps. lxxv. 9.) What food? Doubtless of that which 7 66.
Himself says, ‘I am the living bread which came down from
‘heaven. If any man eat of this bread he shall live for ever.’
But how did He prepare this bread for us? The Word was
made flesh, and dwelt among us. But it is well said, ‘Thou
‘hast prepared,’ because He acted with much care and much
labour, in order that He might be able to renew of Himself
the minds of the elect. Whence He suitably says, ‘For so,’
that is, by thee ‘is its preparation.’ For neither could either 7 66.
Paul, or the prophets, or an angel prepare such great food, but
only the Mediator of God and men, the man Christ Jesus.
There is also the sacred Scriptures, food prepared for us by the
Lord, by which we are renewed daily, lest we be found want-
ing in the desert of this pilgrimage. Whence it is written,
‘man does not live on bread alone, but on every word which
‘proceedeth out of the mouth of God.’

21

AUGUSTINE.

Flourished about A.D. 395.

Epist. v., ad Marcellinum, tom. II., p. 9.

- 9 141. 1. It is too long to discuss conveniently concerning the
 10 4, variety of signs, which, when they appertain to divine things
 13
 11 73. are called sacraments.

Epist. xxiii., ad Bonifacium, tom. II., p. 36.

- 4 35. 2. [*We often so speak, as to say, when Passion tide*]
 12 27. PASCHA the Passover [*draws near, that to-morrow, or the*
day after, is the Lord's passion; although He suffered so
many years ago, and THAT passion hath not actually taken
place more than once. Again, on the Lord's day, we say,
to-day hath Christ risen; whereas, so many years have
passed by since He rose. Why is it that no man is so foolish
as to charge us with falsehood, in thus speaking, save that we
name the days from their correspondence] *resemblance simi-*
litudinem [*with those on which the events took place; and*
so that is called the actual day, which is not the actual day,
but answers to it in the revolution of time; and that is said
to be done on that day, because of the celebration of the sacra-
ment, which is not done on that day, but was done long ago?
 4 35. 3. Was not Christ sacrificed once in His own person, and
 8 73. yet in the sacrament is sacrificed for the people] *populis* by
 the people [*not only through all the festivals of Easter,*
paschæ solemnitates solemnities of the Passover, [*but every*
day? And it is clear that he does not speak falsely, who,
 8 72. being asked, shall answer that he is sacrificed. For if sacra-
 13 54. ments had not a certain resemblance] *similitudinem* [*to*
 9 101. those things of which they are the sacraments, they would not
 12 37. be sacraments at all. But from this resemblance they re-
 9 115. ceive, for the most part, the names even of the things them-
 8 72. selves. As, therefore, after a certain manner,] *quendam*
 82. *modum* [*the sacrament of the body of Christ is the body of*
 9 15, Christ, the sacrament of the blood of Christ [is] the blood of
 147.
 10 29. Christ, so the sacrament of faith is faith.]—pp. 506, 507.
 9 101. But to believe is nothing else than to have faith. And on

this account when the answer is given that a little child believes, who has not yet the feeling of faith, he is said to have faith on account of the sacrament of faith, and to turn himself to God on account of the sacrament of conversion, because the answer itself belongs to the celebration of the sacrament. As speaking of baptism itself, the Apostle says, 'We are buried 'with Christ by baptism into death.' He does not say, We signify burial; but he says outright, 'We are buried.' Therefore *the sacrament of so great a thing he called by no other name than that of the thing itself.* Therefore, although not yet that faith which has its footing in the will of those who believe, yet nevertheless the sacrament of that very faith makes the little child one of the faithful. For as it is said to believe, so also it is called faithful, not by assenting to the thing with the very mind, but by receiving the sacrament of that very thing. [Bede 24 22.]

8 31.

3 78.

3 107.

9 15,
111.

10 27,

Epist. lvii., ad Dardanum, tom. ii., pp. 104, 106, 109.

4. And He is to come, according to the angelic testimony, as He was seen to go into heaven, that is, in the same form and substance of flesh; to which indeed he gave immortality, but did not take away its nature. *As it respects this form, He is not supposed to be spread abroad everywhere. For we must take heed, that we do not so maintain the divinity of the man as to take away the truth of the body.* For it does not follow, that what is in God is everywhere as God is. For even of us the perfectly true Scripture says, that in Him we live and move and have our being; and yet we are not everywhere as He is. But that man is otherwise in God, inasmuch as that God was otherwise in man, namely in a peculiar and singular manner. For God and man is one person, and both make one Christ Jesus; *He is everywhere by that which is God, but He is in heaven by that which is man.* . . . Of this body Christ is the Head, the unity of this body is commended in our sacrifice [the sacrament], which the apostle briefly signified, saying, 'We being many, are one bread, and 'one body.' (1 Cor. x. 17.) We are reconciled to God through our Head, for in Him the Divinity of the Only Begotten has been made partaker of our mortality, as we always have been

9 5,
78.

11 85.

made partakers of His immortality. . . . Doubt not that Christ is wholly present everywhere as God, and is in the same temple of God as indwelling God, *and in some one place of heaven on account of the measure of a true body.*

Epist. lix., ad Paulinum, tom. II., p. 115.

- 13 48. 5. But all those things are vowed which are offered to God, especially the oblation of the holy altar, in which sacrament our other greatest vow is proclaimed, in which we vow that we will dwell in Christ, particularly in the structure of the body of Christ. The sacrament of which thing is, that we 'being many, are one bread and one body.' (1 Cor. x. 17.) Therefore, in the sanctification, and in the making ready of the distribution of this [sacrament] I think that the apostle commanded προσευχάς, that is prayers, or (as some interpret less accurately) adorations for this is in regard to a vow which is more usually named in the Scriptures ἐὶς ὅτι [a vow] . . . When these things are accomplished, and so great a sacrament is received, thanksgiving concludes the whole, which last thing the apostle commended also in these words. (1 Tim. ii. 1, 2.) Whence he adds and says, 'For this is good and acceptable 'in the sight of God our Saviour; who will have all men to 'be saved, and to come unto the knowledge of the truth. (vv. 3, 4.) [*And lest any one should say that the way of salvation might consist of a good conversation and the worship of one God almighty, without the Communion*] participatione the participation [*of the body and blood of Christ, he saith, 'There is one God and one Mediator between God and man, 'the man Christ Jesus;' in order that what he had said, 'will have all men to be saved,' may be understood to be set forth in no other way, but through a Mediator; not God, which the Word ever was, but the man Christ Jesus, when the Word was made flesh, and dwelt among us.*]
- p. 508.

Epist. cxviii., cxix., ad Januarium, tom. ii., pp. 212-214.

6. [*First, therefore, I would have thee hold (which is the principal point in this argument) that our Lord Jesus Christ hath, as He says Himself in the gospel, subjected us to His*
- 10 35. *own easy yoke and light burden; and thence, by sacraments,*

very few in number, very easy of observance, very mighty in significance, hath bound in one the community of a new people ; such as are, Baptism hallowed by the name of the Trinity, the communion of his own body and blood, and whatever else is prescribed in the Canonical Scriptures.]—
p. 503.

7. You inquire what is the reason why the annual day of celebrating the Lord's passion is not on the same day of the year it returns, as is the day on which it is handed down He was born. . . . Here it is necessary, first, that you should know that the day of the Lord's birth is not to be celebrated in a sacrament, but is only to be called to remembrance that He was born, and for this nothing was needed, except that the returning day of the year, on which the very thing occurred should be signified by festive devotion. But there is a sacrament in any celebration, when a remembrance is so made of a thing done, that something also be understood to be signified, which must be spiritually understood. (*Sacramentum est autem in aliqua celebratione, cum rei gestæ ita rememoratio fit, ut aliquid etiam significari intelligatur, quod sancte accipiendum est.*) In that manner therefore we do the Passover, so that we do not only call to mind what has been done, that is, that Christ died and rose again, but also that we do not omit other things connected with these which bear testimony to the signification of the sacrament. For because, as the Apostle says, He died for our sins, and was raised again for our justification. A certain Passover from death to life has been consecrated in the Passion and Resurrection of the Lord. . . . According to this faith, and hope, and love, in which we begin to be under grace, now we are dead with Christ and buried with Him by baptism into death, as the Apostle says : for also our old man is crucified to the cross with Him ; and we have risen with Him, because He has quickened us together, and made us sit together in heavenly places. Whence there is also that exhortation, ' If ye ' then be risen with Christ, seek those things which are above, ' where Christ sitteth at the right hand of God. Set your ' affection on things above, not on things on the earth. For ' ye are dead, and your life is hid with Christ in God. When

11 72,
73.9 103,
104,
13.

11 16.

- ‘Christ who is our life shall appear then shall ye also appear ‘with Him in glory.’ He indicates plainly what he intends to be understood, for now our passover from death to life is done by faith, is accomplished in the hope of a future resurrection and glory in the end. . . . But see what follows, ‘But if the spirit ‘of him that raised up Jesus from the dead dwell in you, he that ‘raised up Christ from the dead shall also quicken your mortal ‘bodies by his spirit that dwelleth in you.’ Therefore the
- 11 85. whole Church which is found in the pilgrimage of mortality expects this in the end of the world which has been shewn beforehand in the body of our Lord Jesus Christ, who is the first begotten from the dead, because also there is no body of Him of which He Himself is the Head, except the Church.

De Doct. Christ, lib. i., cap. 2, tom. III., p. 4.

- 8 52. 8. All teaching consists either of realities or of signs, but
- 10 4. realities (things *res*) are learned by signs. But now I have
- 11 72. used the term ‘realities’ in the proper sense (*proprie*), such as wood, stone, cattle, and other things of this kind, which are not employed to signify something. But not that wood of which we read that Moses put it into the bitter waters, that they might be free from bitterness; nor that stone which Jacob placed at his head, nor that animal which Abraham sacrificed instead of his son. For these are realities in such sense that they are also signs of other things. But there are
- 11 72. are. For no one uses words except for the sake of signifying something. From which it is understood what I call signs, that is to say, those realities which are employed to signify something.

Ibid., lib. ii., cap. 1, 3, tom. III., p. 10.

- 8 52. 9. Discoursing on signs, I make this remark, that no one
- 10 5. must fix his attention on them in what they are, but rather
- 8 72. that they are signs, that is, that they signify something. For
- 9 141. a sign is a thing which, besides the form which it presents to
- 11 72. the senses, causes something else external to itself (*ex se*) to come into the mind.
- 8 52. 10. Ch. 3. Of signs therefore by which men communicate among themselves their ideas, some pertain to the sense of

sight, many to the sense of hearing, very few to other senses. For when we give a nod we do not give a sign except to the eyes of him whom we intend by that sign to make a participator of our intention. And certain movements of the hands signify many things. And actors by the motions of all their members give certain signs to those who know and converse as if with their eyes. . . . and all these things are as it were visible words (*verba visibilia*). But those things which relate to the ears, as I have said, are more numerous, especially words. For both trumpet, pipe, and harp for the most part give not only a sweet, but also a significant sound. But all signs are very few compared with words. For among men words certainly obtain the pre-eminence of signifying whatever things are conceived in the mind, if any one wished to utter them. For the Lord also by the odour of the ointment, by which His feet were anointed, gave some sign, and by the sacrament of His body and of His blood being eaten beforehand, He signified what He intended.

11 70.

8 50,

52.

10 5.

11 72.

Ibid., lib. iii., cap. 5, 9, 16, 25, 30-32, 37, tom. III., pp. 21-23, 25, 26, 28.

11. Ch. 5. Care must be taken lest thou understand figurative language literally. For what the Apostle said appertains also to this, 'The letter killeth but the spirit giveth life.' For when that spoken figuratively is so taken as if spoken in the proper sense (*proprie*) it is carnally tasted. No death of the soul is more suitably called, than when that which is in it is excelled by the beasts, that is, knowledge is brought under the flesh in following the letter. For he who follows the letter regards figurative words as proper words, nor does he refer that which is signified in a proper word to another signification. . . . And when he hears of a sacrifice he does not exceed in thought that which is accustomed to be done concerning sacrifices of cattle and fruits of the earth. It is indeed a miserable slavery of the mind to take the signs for realities and not be able to lift the eye of the mind above the corporeal creature to imbibe the eternal light.

9 53.

10 5.

11 74.

12. Ch. 9. [*But at this time, since, through the Resurrection of our Lord, there hath dawned the clearest manifesta-*

8 52,

75.

- 9 153. *tion of our freedom, we are no longer laden with the burden-*
 11 74. *some operation of those signs, whose meaning we now know ;*
but the Lord Himself, and the apostolic discipline, have
handed down certain few] signs [instead of many, and
 11 73. *those most easy to perform, most majestic in meaning, most*
pure in the observance ; such as are the sacrament of Bap-
tism, and the celebration of the Body and Blood of the Lord ;]
 (pp. 508, 509,) which (signs) every man when he receiveth,
 being initiated, knoweth to what they should be referred, not
 to venerate them with a carnal servitude, but rather with a
 10 5. spiritual freedom. And as it is a mark of vile bondage to
 follow the letter and take the signs for the things signified by
 them ; so to interpret the signs to no profit is a mark of evil
 —wandering error.
- 7 67. 13. Ch. 16. If a form of speech is preceptive, forbidding
 8 75. either a disgraceful thing or a crime, or commanding what is
 9 89. useful or beneficent, it is not figurative. But if it seems to
 153. command a disgraceful thing or a crime, or to forbid what is
 10 6. useful or beneficent, it is figurative, ‘Except ye eat the flesh
 11 75. ‘and drink the blood of the Son of Man, ye have no life in
 12 56. ‘you.’ He seems to command a disgraceful thing or a crime,
 13 44. therefore it is figurative commanding us to communicate in
 49, 67, the passion of the Lord, and sweetly and profitably to treasure
 69. up in our memory, that His flesh was crucified and wounded
 14 39. for us, [Quoted by Bertram 25 18.]
14. Ch. 25. The same thing may sometimes stand for con-
 traries, here in a good sense, there in a figurative bad one, as
 in the instance just mentioned of leaven ; or, again, bread, in
 a good sense ; ‘I am the living bread, which came down
 ‘from heaven ;’ and in a bad one, ‘bread eaten in secret is
 ‘pleasant.’
- 11 76, 15. Ch. 31. But what these seven [*mystical mystice*] rules
 85. may teach or admonish I will briefly show. The first is con-
 cerning the Lord and His body, in which knowing that some-
 times one person of the Head and of the body, that is of
 Christ and of the Church, is intimated to us, nor was it said
 in vain to the faithful, ‘Then are ye Abraham’s seed,’ since
 there is one seed of Abraham, which is Christ ; let us not be
 uncertain, when it is passed over from the Head to the body,

or from the body to the Head, and yet is not withdrawn from one and the same person. For one person speaks, saying, 'he has put a mitre on me as on a bridegroom, and has adorned me with ornaments as a bride,' (Isaiah lxi. 10,) and yet what suits the Head, what the body, that is, what Christ, what the Church, must therefore be understood.

16. Ch. 32. The second rule is respecting the twofold manner of the Lord's body, which indeed ought not to be so called, for that is not the body of the Lord in reality (*revera*), which will not be with Him for ever. But it hath been said concerning the Lord's true and intermingled body, or concerning His true and feigned body, or any other, because not only for ever, but not even now must hypocrites be said to be with Him, although they may seem to be in the Church.

17. Ch. 37. The seventh and last rule of Ticonius is concerning the devil and his body. For he himself is the head of the wicked, who are in a certain manner (*quodammodo*) his body, which will go with him into the punishment of eternal fire; as Christ is the Head of the Church, which is His body, which will be with Him in the kingdom and glory everlasting.

De Trinitate, lib. iii., cap. 4, 10, tom. iii., pp. 105, 107.

18. [*If, then, the apostle Paul (although he still bare about him the burden of the body which is corrupted and weigheth down the soul, although as yet he saw in part darkly, desiring to be dissolved and to be with Christ, and groaning in himself, looking for the adoption, to wit the redemption of his body), could yet preach the Lord Jesus Christ, signifying*] by signifying, *significando*, [*Him at one time by his tongue, at another by letter, at another by the sacrament of His body and blood; and yet neither his tongue, nor parchment, nor ink, nor significant sounds uttered by the tongue, nor marks of letters written upon skins, do we call*] *dicimus* [*the body and blood of Christ, but that alone which taken of the fruits of the earth, and consecrated with the mystic prayer, we receive solemnly to the salvation of our souls*], rightly, to our spiritual health, *rite ad salutem spiritalem*, [*in memory of our Lord's passion for us; and when*

- this is, by the hands of men, brought to that visible form
 10 69. [speciem,] it is not sanctified so as to become so great a sacrament, save by the Spirit of God working invisibly, since God works all these things which in that work take place by bodily acts, moving from the beginning His ministers within (whether they be the souls of men or the obedience of hidden spirits subdued to Himself): what wonder is it, if in the creation of heaven and earth also, of sea and air, God
 11 71. frameth things visible and tangible as He willeth, to show and reveal Himself in them] *ad seipsum in eis. . . significandum et demonstrandum*, to signify and show Himself, or rather for Himself to be signified and shown in them, [as He sees right, not so that the very substance should appear, whereby He is, which is wholly unchangeable and more sublime in secret and within than all the spirits which He hath created.] —pp. 498, 499.
- 10 69. 19. Ch. 10. Sometimes the same form (*species*) exists for this [viz., purpose of signification] either when it is to remain some little as that brazen serpent which was lifted up in the wilderness could, and as letters can; or when it is to pass
 12 13, away after the ministration is completed, as bread which
 68, 82, has been made or consecrated (*factus*) for this [purpose of
 108. signification] is consumed in receiving the sacrament.

Prosperi Sententiarum ex Augustino, cccxxxviii. ; cccxxxix.,
 tom. iii., p. 435.

- 9 108, 20. The flesh of Christ is the life of the faithful, if they
 133. neglect not to be His body; let them then become the body
 11 85. of Christ, if they wish to live by the spirit of Christ; by which none liveth but the body of Christ.
- 8 88. 21. He receiveth the food of life, and drinketh the cup of
 9 108, eternity, who dwelleth in Christ, and whose indweller Christ
 133, is. For he who differs from Christ, neither eateth His flesh,
 165. nor drinketh His blood, although he may daily indiscrimi-
 9 110, nately receive the sacrament of so great a thing to the con-
 119. demnation of his own presumption. [Bede 24 32.]
- 11 85.

Contra Mendacium ad Con., cap. x., tom. iv., p. 19.

22. Touching Jacob, however, that which he did at his

mother's bidding, so as to seem to deceive his father, if with diligence and in faith it be attended to, is no lie, but a mystery (*mysterium*.) The which, if we shall call lies, all parables also and figures designed for the signifying of any things soever which are not to be taken according to their proper meaning (*ad proprietatem*), but in them is one thing to be understood from another, shall be said to be lies, which be far from us altogether. 11 77.

Quæst. in Levit., lib. iii., q. 57, tom. iv., pp. 94, 95.

23. What is that which forbidding to eat blood says, 'The life of all flesh, is its blood.' (Levit. xvii. 11.) . . . Therefore this temporal life is especially contained in the body by blood. But what is that which he saith, 'I have given it (blood) to you on the altar of God to make an atonement for your life (or soul),' as life atones for life. Is it blood for blood, as if we were violently moved respecting our blood when we desire to make atonement for our life? This is absurd. But it is much more absurd that the blood of cattle should atone for the life of man, which cannot die, since it is plainly testified in the epistle to the Hebrews that the blood of victims availed nothing to propitiate God for the sins of men, but signified something which would avail. 'For it is impossible,' he says, 'that the blood of bulls and of goats should take away sin.' It remains, therefore, that since that Mediator, who in all those sacrifices offered for sins was prefigured, makes an atonement for our life, that may be called life which signifies life. A thing which is a sign is accustomed to be called by the name of the thing which it signifies; as it is written, 'The seven ears are seven years,' for he did not say they 'signify seven years;' and 'the seven kine are seven years;' and many things of this kind. Hence there is that which is said, 'The Rock was Christ.' For he did not say 'the Rock signified Christ,' but, as it were, was this very thing, though indeed it was not this in substance, but in signification [Bede 24 24.] So also the blood, because on account of a certain vital substantiality it signifies the life, is in sacraments called the life . . . Modes of speech also must be considered by that which contains being used for that which 8 83.
10 10,
28.
13 49,
77.
9 11.

is contained, that since life is held in the body by blood, for if it is shed it departs, by it life may be more suitably signified, and blood takes its name. As the place in which the Church is assembled is called a church. (Eph. v. 27, and 1 Cor. xi. 22.) It is also written, 'He sheddeth blood who withdraweth the hire of the labourer' (Ecclus. xxxiv. 24, or 27.) He called blood hire, since in it life is sustained, which is called by the
 13 49. name of blood. [*But whereas*] *cum* since [*the Lord says, 'Except ye eat my flesh and drink my blood, ye have no life in you.' Why were the people so strictly forbidden the blood of the sacrifices which were offered for sins, if by those sacrifices this one sacrifice was signified, wherein is the true remission of sins, while yet the blood of that sacrifice itself, not only is no one forbidden to receive for nourishment, but rather, all who wish to have life, are exhorted to drink.*]

—p. 509. We must consider, then, what is meant by a man being prohibited in the law from eating blood, but is commanded by God to shed it. For concerning the nature of life, why it was signified by blood, we have said as much as seemed needful for the present.

Ibid., lib. iii., q. 84, tom. iv., p. 98.

13 51. 24. We must note how oft God saith, 'I am the Lord who 'sanctify him;' and when He spoke to Moses of the priest, He also said: 'And thou shalt sanctify him.' How then doth both Moses sanctify, and the Lord also? Verily, Moses did not sanctify for the Lord. Moses sanctified with visible sacraments through his ministry; but the Lord doth sanctify with His invisible grace through the Holy Ghost, where is in very deed the whole fruit of the visible and outward sacraments. For, without this sanctifying of the invisible grace, what do the visible sacraments profit? A question may worthily be demanded, whether this invisible sanctifying without the visible sacraments, wherewith man is visibly and outwardly sanctified, doth profit nothing? That were truly a great absurdity. A man might better and more tolerably say, that this sanctifying of the invisible grace is not without the visible sacraments, than to say that, if it be without them, it profiteth nothing; seeing that in this inward sanctifying the

whole profit of them consists. But this also must diligently be considered, how it may truly be said that this sanctifying of the invisible grace cannot be without those visible sacraments. For verily the visible Baptism did profit Simon Magus nothing at all ; seeing that he wanted the invisible sanctifying. But whom this invisible sanctifying, because it was present, did profit, they also received the visible sacraments and were baptised. Neither is it declared or showed where Moses, which visibly and outwardly sanctified the priests, was himself sanctified with the very sacrifices or with oil. And notwithstanding, who dare deny that he was invisibly sanctified, seeing he do so greatly excel in all grace and virtue ? This also may be said of John the Baptist. For he baptised before he himself was baptised. Therefore we cannot deny but that he was sanctified ; yet find we not that the thing was done invisibly, before he came unto the ministry and office of baptising. This likewise may be said of that thief, to whom, being crucified with Him, the Lord said : ‘ This day shalt thou be with me in paradise.’ For he was not endowed with so great felicity without the invisible sanctifying. Therefore we gather that some have had the invisible sanctifying without the visible sacraments, and that it hath also profited them and done them good ; which visible sacraments were changed according to the diversity of times ; so that now we which are under the new law have one kind of sacraments, and they which were under the old law had another kind. Again, we gather that the visible sanctifying which is done by the visible sacraments may be present ; but yet that it cannot profit without this invisible sanctifying. And yet is not the visible sacrament therefore to be despised ; for the despiser thereof can by no means be invisibly sanctified. Hereof it came to pass that Cornelius and they that were with him, when the Holy Ghost invisibly was poured upon them, and they appeared sanctified, were notwithstanding baptised ; neither was that visible sanctifying counted superfluous, although the invisible sanctifying had gone before.

Octogin. Quæst. quæst. 61, tom. iv., p. 244.

25. So our Lord Jesus Christ is shown to be our King.

He Himself also is our Priest for ever, after the order of
 6 28. Melchisedec, who offered Himself a sacrifice for our sins, and
 12 46, commended a *resemblance* of His sacrifice to be celebrated in
 170. memory of His passion, that that which Melchisedec offered
 to God, we now see to be offered in the Church of Christ
 throughout the whole world.

De Catechizandis Rudibus, cap. 26, tom. iv., p. 307.

26. After this discourse he is to be asked whether he be-
 lieve these things, and desire to observe them. And upon
 his solemnly replying that he does, then he must be signed
 (*signandus est*), and treated after the manner of the Church.
 9 140. Concerning the sacrament which he hath well received, since
 10 52. it hath been well commended to him, that things visible are
 8 72. indeed signs of Divine realities, but that in the signs the
 9 101. invisible realities themselves are honoured: and that that
 11 73. *form* (*speciem*, meaning the sign), consecrated by blessing, is
 10 69. not to be so esteemed of, as it is esteemed of in any ordinary
 use, it is to be mentioned what signifies also the language
 [*i.e.* the form of words used], which he has heard, what in that
 thing is hidden—that reality of which it bears the likeness.
 Afterwards taking occasion from this we must admonish him,
 that if he hear anything even in the Scriptures which has a
 10 6. carnal sound, although he understand it not, yet that he
 believe that something spiritual is signified, relating to holi-
 ness of conduct, and a future life.

De Sermone Domini in Mon., lib. ii., cap. 7, tom. iv., p. 349.

27. 'Give us this day our daily bread.' (Matt. vi. 11.) It
 7 67. has been called 'daily bread' either for all those things which
 11 61. sustain the necessities of life, respecting which He orders,
 saying, 'Take no thought for the morrow;' so that it might
 be added, 'Give to us this day,' or for the sacrament of the
 body of Christ, which we receive daily; or for spiritual food,
 of which the same Lord says, 'Labour for the meat which is
 8 23. 'not corrupted' (*corrumpitur*.) And again, 'I am the Bread
 'of life which came down from heaven.' But of these three
 that which is most probable can be considered. For perhaps
 some one may be concerned why we pray to obtain those

things which are necessary for this life, such as food and clothing, when the Lord Himself says, 'Take no thought what ye shall eat, or with what ye shall be clothed.' But 7 67.
 as they, who are very numerous in the Eastern parts, do not agitate the question concerning the sacrament of the Lord's body, nor do they communicate daily in the Lord's Supper, although this has been called daily bread. . . . For we cannot now say, 'Give us this day,' what we have now received. Or can any one compel us to celebrate that sacrament at the close of the day? It remains, therefore, that by 7 67.
 'daily' we understand spiritual bread, namely, the divine 11 61.
 precepts which daily we ought to contemplate and practice; for concerning them the Lord says, 'Labour for the food which is not corrupted.' But this food is now called daily food as long as this temporal life is prolonged through departing and receding days. . . . But if any one wishes to 7 67.
 understand those things which concern the necessary food of 11 61.
 the body, or that opinion concerning the sacrament of the Lord's body, it is necessary that all three be conjointly understood, that is to say, let us seek, at the same time, bread necessary for the body, and also the visible and invisible sacrament of the Word of God.

De Civitate Dei, lib. x., cap. v., vi., xix., xx., pp. 109, 110, 115.

28. Ch. v. and vi. Nor were such sacrifices, in the slaying of cattle, done by the ancient fathers, of which now God's people read and do not do, to be understood otherwise than that, by those things, these things were signified which are performed in us, to the important end that we may adhere to God, and for the same end take care of our neighbour. There- 9 140.
 fore a visible sacrifice, is a sacrament of an invisible sacrifice, 10 4,
 that is, it is a sacred sign. Whence that penitent man in the 13, 15,
 Prophet, or the Prophet himself seeking God to pardon his 16.
 sins, said, 'For thou desirest not sacrifice else would I give it, 11 73,
 'thou delightest not in burnt offering. The sacrifices of God 86.
 'are a broken spirit, a broken and a contrite heart, O God 12 107.
 'thou wilt not despise.' (Ps. li. 16, 17.) Let us learn after 8 72.
 what manner where he said that God desires not sacrifice there 14 12,
 he shews that God desires sacrifice. Therefore He desires not 17.

the sacrifice of slaughtered cattle, but desires the sacrifice of a contrite heart. Therefore in that thing, which he said that He did not desire, this is signified which he suggested that He did desire. So therefore the Prophet said that God did not desire those things in which manner it is believed by the foolish He did desire for the sake of His own pleasure. For if those sacrifices which He desires, this one of which is a heart contrite and humble with the grief of penitence, He desired not to be signified by those sacrifices which He was thought to desire as pleasing things to Himself, He would not have given command in the old law concerning these offerings. . . . Micah vi. 6-8. In these words of the Prophet it is plainly declared that both sacrifices are distinct, and that God does not require those sacrifices for their own sake, in which are signified those which God requires. In the Epistle which is written to the Hebrews, it is said, 'But to do good 'and to communicate forget not ; for with such sacrifices God 'is well pleased,' Heb. xiii. 16, and where it is written, 'I 'will have mercy and not sacrifice.' It is necessary that no other sacrifice be understood than the sacrifice to be preferred, since that which is called a sacrifice by all men is a sign of the real sacrifice. But, moreover, mercy is a real sacrifice, whence that is said, which I called to mind a little before :—' With 'such sacrifices God is well pleased.' Therefore, whatever things were divinely commanded in the ministry of the tabernacle are described in divers ways concerning sacrifices are recorded to signify the love of God and our neighbour. 'For on these two commandments,' as it is written, 'hang 'all the law and the prophets.' [Bede, 24 36.] Therefore,

11 86. every work which is done so that in holy fellowship we devote ourselves to God, is a true sacrifice, that is to say, to refer to Him the end of good, by which we can be truly blessed. Whence also mercy itself, by which man is relieved, if it is not done on account of God, it is not a sacrifice. For although a

12 134, sacrifice is done or offered by man, yet a sacrifice is a Divine
170. thing, (*res divina est*) so that the ancient Latins called it by that name. Whence a man himself consecrated to the name of God, and devoted to God, in so far as he is dead to the world that he may live to God, is a sacrifice (Romans xii. 1.)

Truly it cometh to pass that the whole redeemed city itself, **11 86.**
 that is, the congregation and society of saints is offered a **12 170.**
 universal sacrifice to God by the High Priest, who also offered
 Himself in His passion for us, in the form of a servant, that
 we might be the body of so great a Head. For He hath
 offered this form; in this form He hath been offered, for
 according to this form He is mediator, in this form He is
 Priest, in this form He is the sacrifice. Now, therefore, the
 apostle having exhorted us to 'present,' &c., Rom. xii. 1-6. This **11 37,**
 is the sacrifice of Christians, 'We being many are one body' **86.**
 'in Christ,' which body also the Church celebrates in the **12 37,**
 sacrament of the Altar known to the faithful, wherein the **170.**
 same sacrament is shown (*demonstratur*) that in that oblation
 which it offers, itself is offered.

29. Ch. xix. Surely they know not that these [visible sac- **12 171.**
 rifices] are so signs of those [services of a pure mind and good
 will] as sounding words are signs of realities. Wherefore as in
 prayer and praise, we direct significant words to Him to whom
 we offer the very realities in the heart which we signify; thus
 sacrificing we know that we must offer a visible sacrifice on **11 86.**
 an altar to none but to Him, whose invisible sacrifice in our
 hearts we ourselves ought to be.

30. Ch. xx. Whence He the true Mediator, inasmuch as
 taking the form of a servant, He the man Christ Jesus was
 made a Mediator of God, and men, since in the form of God
 he receives sacrifice with the Father, with whom He is one
 God; yet in the form of a servant He preferred rather to be
 a sacrifice than to receive one. . . . By this also He, the **11 86.**
 Priest, is Himself the Offerer, He Himself also the Oblation. **9 15.**
 The sacrament of which reality He desires to be the daily sac- **12 171.**
 rifice of the Church; which since it is the body of Himself, **11 37.**
 the Head, it learns to offer itself through Him. [Bede,
24 35.]

Ibid., lib. xviii., cap. 48, tom. v., p. 238.

31. Because all things which represent other things appear **8 83.**
 in a certain manner (*quodammodo*) to sustain the characters **9 147.**
 of those things which they signify, as it is said by the apostle, **10 28.**

‘that rock was Christ,’ since the rock of which this was spoken signified Christ. [Bede, 24 24.]

Ibid., lib. xxi., cap. 19, 20, 25, tom. v., pp. 286, 288, 289.

32. Ch. 19 and 20. Again, there are others who promise deliverance from eternal punishment, not even to all men, but only to those washed in the baptism of Christ, who are made
- 9 136. partakers (*participes fiunt*) of His body, in whatever manner they live, in whatever heresy or wickedness they may be, on account of that which Jesus said, ‘This is the bread which ‘cometh down from heaven that a man may eat thereof, and ‘not die. I am the living bread which came down from ‘heaven that a man may eat thereof and not die.’ (John vi 50, 51) Therefore, say they, it is necessary that these be rescued from eternal death, and at some time or other be brought to eternal life. Again, [there are also those who do not promise this] deliverance from eternal punishment [even to all who have the sacrament of the Baptism of Christ and of
- 9 108, His body, but to Catholics only,] although living wickedly,
110. [because they have eaten the body of Christ, not in the sacra-
- 11 37. ment only, but in reality, being placed in that very body of His, of which the apostle saith, ‘We, being many, are one bread, one body,’ so that although they should afterwards have lapsed into some heresy, or even heathen idolatry, yet simply because in the body of Christ, i.e., in the Catholic Church, they have received the Baptism of Christ and have eaten the body of Christ, they shall not die for ever, but shall at length obtain eternal life, and that all their impiety shall not avail to the eternity, but in proportion to its greatness, to the duration and greatness of their punishments.]—pp. 532, 533.

33. But now let us answer also those who do not promise to the devil and his angels deliverance from eternal fire, as the others do not, but not indeed even to all men, but to those only who have been washed by the baptism of Christ
- 9 136. and have been made partakers (*participes facti sunt*) of His body and blood, in whatever manner they live, in whatever heresy or wickedness they may be. But the apostle contradicts them saying (Gal. v. 19-21), ‘Wherefore what the Lord ‘Jesus said, This is the bread which cometh down from

'heaven, that a man may eat thereof and not die. I am the 'living bread which came down from heaven; if any man eat 'of this bread, he shall live for ever;' how it should be understood is fitly sought. And those whom we must answer presently give an interpretation to these words different from these whom we are now to answer. But those other who promise this deliverance, do not promise it to all having the sacrament of baptism and of the body of Christ, but to Catholics only, although living wickedly; for not only, say they, have they eaten the body of Christ in the sacrament (sacramentally), but in reality, namely, being placed in His very body. Of which body the apostle says, 'We, being 'many, are one bread, and one body.' [He] therefore [who 9 108. is in the unity of that body, i.e., in the compages of the members of Christ, of which body the faithful communicants are wont to receive the sacrament from the altar, he is truly to be said to eat the body of Christ, and drink the blood of Christ.] —p. 533. And by this, heretics and schismatics being separated from the unity of this body, can receive the same sacrament, but not to their good, yea truly to their injury by which they shall be more grievously judged, than slowly liberated. For they are not in that bond of peace which is represented by that sacrament. But again even those other who understand rightly, that he is not to be said to eat the body of Christ 11 37. who is not in the body of Christ, do not rightly promise freedom at some time from the eternal fire of punishment to those who either in heresy, or also in gentile superstition, are fallen from the unity of that body.

34. [They (the wicked) are not to be said to eat the body of 9 108, Christ, because neither are they to be accounted among 110, the members of Christ. For not to mention other things, 136. they cannot at the same time be both the members of Christ and members of a harlot. Lastly, He Himself when He saith, 'Whoso eateth my flesh and drinketh my blood, abideth 'in me and I in him,' sheweth what it is to eat the body 9 110. of Christ and drink His blood, not as to the sacrament only] sacramento-tenus [but in truth] revera, in reality [that is, to abide in Christ, so that Christ also should abide in him. For He hath so said this, as though He said, 'Whoso abideth 7 46.

- 9 135. 'not in me, and in whom I abide not, let him not say or think, 'that he eateth my body or drinketh my blood.']—pp. 533, 534. They therefore do not abide in Christ who are not His members. But they are not the members of Christ who make themselves members of a harlot.

Contra Adimam. cap. xii., tom. vi., pp. 77, 78.

35. Of that which is written, that blood should not be eaten, because blood is the life of the flesh. To this judgment of the old law the Manicheans oppose that from the gospel where the Lord says, 'Fear not them which kill the 'body, but are not able to kill the life;' and they argue
 10 10, saying, If the blood is the life, how have men not power over
 28, 29, it, &c. For of that which is written, that the blood of an
 52, 56, animal is its life, beside that which I have said above, what is done respecting me the life of an animal does not concern
 11 2. me, I can also show that that saying is set down in sign
 13 50, (figuratively). For [*the Lord hesitated not to say, 'This is my*
 78. *body,' when He gave a sign of His body.*]
 10 10, 36. For the blood was so life as the Rock was Christ.
 28. Thus the apostle says, 'For they drank of that rock which
 13 50, 'followed them, and that Rock was Christ.' But it is known
 78. that the children of Israel drank water of the smitten rock in the wilderness, of whom the apostle spoke when he said these things; he did not however say the rock signified Christ, but said the rock was Christ. Which again, that it might not be taken carnally, he calls it spiritual; that is, he teaches that it should be understood spiritually.

Contra Faustum, lib. xii., cap. xx. tom., vi., p. 111.

37. Because after other seven days the dove was sent forth, returned not, [*This signifies the end of the world, when the rest of the saints shall no longer be in the sacrament of hope, whereby the Church is at this time, banded together, so long as that is drunk which flowed from the side of Christ; but [that rest] shall now be in the very perfection of eternal salvation, when the kingdom shall be delivered to God the Father, so that in that clear contemplation of the*

unchangeable verity, we shall need no corporeal mysteries.] 13 55.
 —*Mysteriis Corporalibus*, pp. 534, 535. (Bede 24 30.)

Ibid., lib. xix., cap. xiv., xvi., tom. vi., p. 145.

38. If, with great admiration we commend the Machabees 11 72.
 because they would not touch the food which we Christians
 are allowed to use, because then for the prophetic time it was
 not allowed, by how much more a Christian ought to be more
 prepared now for the Baptism of Christ, for the Eucharist of
 Christ, for the Sign of Christ, for enduring all things; since
 those were promises of things to be fulfilled, these are tokens 10 52.
 of things which are fulfilled? For that which is still pro- 11 7.
 mised to the Church, that is, to the body of Christ, and is
 proclaimed in manifestation, and in the very Head of the
 body, the Saviour; that is, in the Mediator Himself of God
 and men, the man Christ Jesus, is now assuredly com-
 pleted. . . .

39. Ch. xvi. In the meantime against the artful ignorance 1 72.
 of Faustus, it will be sufficient to show by how great an error
 they are deranged who think since signs and sacraments are
 changed that even the things themselves are different which
 Prophetic rite predicted as promised, and which Evangelical
 rite announced as fulfilled; or they who admit, since the
 things are the same, that they ought to be announced as com-
 pleted by no other sacraments than those by which they
 hitherto were foretold that they would be completed. For if 11 7.
 the sounds of words by which we speak are changed for the
 time, and the same things one while are announced about to
 be done, and at another, as done, as these very two words
 which I have spoken 'about to be done' and 'done' these
 neither being equal intervals of delays, nor are they sounded
 with the same, or as many letters or syllables. What wonder
 is it, if the future passion and resurrection of Christ were
 promised by one kind of marks (*signaculis*) of mysteries, and
 the same when accomplished are announced by another kind
 [of marks of mysteries], since indeed the very words, 'about to 11 72.
 'be done,' and 'done,' 'about to suffer,' and 'having suffered,' 7 79.
 'about to be raised again,' and 'raised again,' can neither be 3 50,
 extended equally nor sounded alike. For what else are all 52.

- 10 5. corporal sacraments but as it were certain visible words (*verba*
 11 72. *visibilia*), very holy indeed, but nevertheless mutable and
 transient.
- 11 72. 40. If Christ did not destroy the law and the prophets, it
 might still be promised, that He should be born, should suffer,
 and should rise ; since therefore He did not destroy but rather
 11 7. fulfilled them ; for now it is not promised that He should
 be born, should suffer, and should rise, which those sacraments,
 9 147. in a certain manner (*quodammodo*), proclaimed aloud ; but
 now it is announced that He was born, hath suffered, hath
 risen, which these sacraments which are performed by Chris-
 tians now proclaim aloud.

Ibid., lib. xx., cap. xviii., xxi., tom. vi., pp. 155, 156.

- 11 72. 41. [*Whence Christians now solemnize the memory of that
 completed sacrifice, in the sacred oblation and communion of
 the body and blood of Christ.*—p. 536.
- 11 72. 42. ‘The sacrifice of praise shall glorify me ; and there is
 ‘the way by which I will show him my salvation.’ (Ps. l. 23.)
- 11 7. The flesh and blood of this sacrifice, before the coming of
 12 171. Christ, was promised by sacrifices of resemblances ; in the
 passion of Christ it was declared in very truth (*ipsam veri-
 tatem*). After Christ’s ascension it is solemnized by a
 memorial sacrament (*sacramentum memoriæ*).

Contra Maximinum, lib. iii., cap. xxii., tom. vi., p. 315.

- 13 52. 43. Lest haply thou say that the Spirit and the water
 and the blood are diverse substances, and yet it is said, ‘the
 ‘three are one ;’ for this cause I have admonished thee, that
 11 77. thou mistake not the matter. For these are sacraments in
 13 52, which not what they are, but what they show, is always
 54. attended to ; since they are signs of realities, one thing in
 substance, another in signification. If then we understand
 the things signified, we do find these things to be of one
 substance. Thus, if we should say, the rock and the water
 are one, meaning by the Rock, Christ ; by the water, the
 Holy Ghost, who doubts that rock and water are two different
 substances ? Yet because Christ and the Holy Spirit are of
 one and the same nature, therefore when one says, the Rock

and the water are one, this can be rightly taken in this behalf, that these two things of which the nature is diverse, are signs of other things of which the nature is one. Three things then we know to have issued from the body of the Lord when He hung upon the tree: first, the spirit, of which it is written, 'and He bowed the head and gave up the 'spirit;' then, as His side was pierced by the spear, 'blood 'and water.' Which three things, if we look at as they are in themselves, they are in substance several and distinct, and therefore they are not one. But if we will inquire into the things signified by these, there not unreasonably comes into our thoughts the Trinity itself, which is the one, only, true, supreme God, Father, Son, and Holy Ghost, of whom it could most truly be said, 'There are three witnesses, and the three 'are one;' so that by the term 'spirit' we should understand God the Father to be signified, by the term 'blood,' the Son; because 'the Word was made flesh,' and by the term 'water,' the Holy Ghost.

Ennarratio in Psalm. III. (IV), tom. viii., p. 7.

44. [*In the history of the New Testament, by that so great and so marvellous patience of our Lord itself, that He bore so long with him (Judas) as if good, although not ignorant of his thoughts, when He brought him near to that feast in which He commended and delivered to His disciples the figure of His own body and blood.*]*—pp. 107, 108.* 9 112. 10 52.

Ibid. in Psalm. XXI. (XXII.), tom. viii., p. 43.

45. What God would not have passed over in silence in His Scripture, must not either by us be passed over in silence, and by you must be heard. The Lord's Passion, as we know, happened once; 'for once hath Christ died, the Just for the 'unjust.' And we know, and are sure, and hold fast with faith unshaken, that 'Christ, rising from the dead, dieth no 'more, and death shall have no more dominion over Him.' These are the apostle's words, yet that we may not forget what once occurred, it is done in our memory every year. Does Christ die as often as the Passover is celebrated? But yet the yearly memorial does, as it were, represent what occurred

7 28.

11 77.

12 37.

long since, and causes in us such emotion, as if we saw the Lord hanging on the cross.

Ibid. in Psalm. XXX. (XXXI.), tom. viii., pp. 65, 66.

46. He came to receive reproaches, and give honours; He came to drink the cup of sorrow, to give salvation; He came
- 11 87. to submit to death, to give life. Being about to die from that which He had of ours, He was in a panic, not in Himself, but in us; since too He both said this, that His soul was sorrowful, even unto death, and all we ourselves of course with Him. For without Him we are nothing; but in Him is Christ Himself, and we. How? Because whole Christ is Head and body. The Head the Saviour of the body, who hath already ascended into heaven; but the body is the Church, which toils on earth. Now, unless the body did cleave unto its Head in the bond of love, so as for there to be made one of the Head and the body, He could not say in reproving from heaven a certain persecutor, 'Saul, Saul, why persecutest thou me?' Since no man was touching Him now sitting in heaven, how did Saul, by his violence against Christians on earth, any way inflict injury upon Him? He does not say, 'Why persecutest thou my saints, or my servants; but, why persecutest thou me,' that is, my members. The Head cried out for the
- 13 53. members, and the Head transfigured (*transfigurabat*) the members into Himself. . . .
- 8 85. 47. And that we may know that the Head and His body
- 11 87. are called one Christ, He saith Himself, when He was speaking of marriage, 'They shall be two in one flesh; therefore they are no more two but one flesh.' But peradventure, He may say this of any marriage. Hear the Apostle Paul, 'And they shall be two,' saith he, 'in one flesh.' This is a great sacrament (*sacramentum*), but I speak concerning Christ and the Church. There is then produced, as it were, out of two, one certain person, of the Head and the body, of the Bridegroom and the Bride. For the wonderful and excellent unity of this person, the prophet Isaiah also sets forth; for speaking in him too Christ saith in prophecy, 'He hath bound a mitre on me, as on a bridegroom the chaplet, and adorned me with ornaments as a bride.' (*Isa. lxi. 10.*) He called Himself the Bridegroom

and the Bride. Why called He Himself the Bridegroom and the Bride, unless because they shall be two in one flesh? If two in one flesh, why not two in one voice?—[Bede 24 33.]

48. Christ may therefore speak, because the Church speaks 11 87. in Christ, and Christ in the Church, and the Body in the Head, and the Head in the Body. Hear the apostle expressing this very thing more clearly, 'For as the body is one, and hath 'many members, and all the members of the body, being 'many, are one body, so also is Christ.' (1 Cor. xii. 12.) Speaking of the members of Christ, that is, of the faithful, he doth not say, so also are the members of Christ; but to all that he hath expressed he gave the name of Christ. 'For as 'the body is one, and hath many members, and all the members 'of the body, being many, are one body, so also is Christ,' many members, one body. Therefore we are altogether with our Head, Christ, without our Head nothing worth. Why? Because with our Head we are the vine, without our Head, which God forbid, lopped branches, destined to no work of the husbandman, but to the fire only. So He Himself in the gospel, 'I am the vine, ye are the branches, my Father is the 'husbandman, and without me,' saith He, 'ye can do nothing.' O Lord, if without Thee nothing, in Thee, all. For whatsoever He worketh by us, we seem to work. He can do much and all without us, we without Him, nothing.

Ibid. in Psalm. XXXIII. (XXXIV.), tom. viii., p. 94.

49. 'He affected and drummed upon the door of the city, 9 153. 'and was carried in His own hands.' (*Tympanizabat ad ostium civitatis et ferebatur in manibus suis.*) (Old Italic version.) 1 Sam. xxi. 13. . . . For, therefore, were the names changed, in order that the change of names might rouse our attention to the signification of the mystery. . . . Therefore when the names are changed, what is said to thee? Here is something shut up, knock, abide not in the letter, for the letter killeth; but desire the Spirit, 'for the Spirit giveth life.' The understanding of the Spirit saveth him that believeth. . . . 'And 'was carried in His own hands.' How indeed this could be done in case of a man who, brethren, can understand? For who is carried in 'His own hands?' In the hands of others 9 147.

- can a man be carried, in his own hands is no man carried. How this may be understood of David, according to the letter we find not; but in Christ we find. For [*Christ was carried in His own hands, when commending His own body, He said, 'This is my body.'* For that body He carried in His own hands.]—p. 519. . . . The names are changed that it might be shown to be a sacrament, lest, if the same name had been given in the title of the Psalm, he might appear, not to have spoken something prophetic to us in a sacrament, but as it were to have related what was really done. . . . [*How carried in His own hands? Because when He commended His own body and blood He took into His hands that which the faithful know, and in a manner*] quodammodo, in a certain manner, [*carried Himself when He said, 'This is my body.'*]—p. 520.

Ibid. in Psalm. XXXVI. (XXXVII.), tom. viii., pp. 122, 123, 124.

50. 'I have been young and now am old, yet I have not seen the righteous forsaken, nor his seed begging bread.' (Ps. xxxvii. 25.) . . . For in His body, which is the Church, the Lord Himself hath been 'young' indeed in the first ages, and lo! He hath now grown old. You know, and acknowledge, and understand that in this body ye are placed, and yet so believe that Christ is our Head; that we are the body of that Head.
- 11 11. Now are we alone so, and were not those who were before our time such also? All the righteous that have been from the beginning of the world have Christ for their Head. For they believed that He was to come, whom we believe to have now come; and it was in faith in Him, in whose faith we also have been made whole, that they were made whole; so that He should be in His own person the Head of the whole city of Jerusalem. . . . But who is the righteous man who 'hath never been forsaken, nor his seed begging bread?' If you understand what is meant by 'bread,' you understand who is
- 11 87. meant by him. For the 'bread' is the Word of God, which never departs from the righteous man's mouth. For that righteous man, when tempted in the person of his Head, gave this very answer. For when the devil said to the Lord Him-

self, while a hungered and suffering from hunger, 'Command 'that these stones be made bread, He answered, 'Man doth 'not live on bread alone, but on every word of God.' That other sort of bread you feed on one hour and you leave it. On that bread of the Word you feed both day and night. 11 37. For both when you hear it, and when you read it, you are feeding upon it, when you think upon it you are ruminating it. . . . 'The mouth of the righteous speaketh wisdom,' See here is that 'bread.' Observe with what satisfaction this righteous man feedeth upon it.

Ibid., *Psalm*. XLVI. (XLVII.), tom. viii., p. 174.

51. Lo, this is the same Jesus. He hath gone up before 9 5, you. 'He shall so come in like manner as ye have seen Him 80. 'go into heaven.' His body is removed indeed from your eyes, but God is not separated from your hearts: see Him going up, believe on Him *absent*, hope for Him coming; but yet through His secret mercy, feel Him present. For He who ascended into heaven that He might be removed from your eyes, promised unto you, saying, 'Lo, I am with you 1 20. 'always, even unto the end of the world.'

Ibid., *Psalm*. XLVIII. (XLIX.), tom. viii., p. 186.

52. For he that shall have eaten unrighteousness, that is, 9 108. he that shall have had unrighteousness wilfully, shall not be able to eat righteousness. For righteousness is bread. Who 7 67. is bread? 'I am the living bread which came down from 11 37. 'heaven.' Himself is the bread of our heart.

Ibid., *Psalm*. LXXVII. (LXXVIII.), tom. viii., pp. 347, 348, 352.

53. But without doubt the sacrament of the kingdom of heaven was veiled in the Old Testament, which, in the fulness of time, should be unveiled in the new. For, 'I would not 'have you,' saith the apostle, 'to be ignorant, &c.' (1 Cor. x. 1-4.) *In mystery (in mysterio), therefore theirs was the 8 84, same meat and drink as ours, but also in signification the 88. same, not in form (specie), because the same Christ was Him- 10 7.*

- 11 7. *self figured to them* in a Rock, manifested to us in the flesh.
- 10 70. 'But,' he saith, 'not in all of them was God well pleased.' All indeed ate the same spiritual meat, and drank the same spiritual drink, that is to say, something spiritual in signification. [Bede 24 24.]
- 8 89. 54. But not in all of them was God well pleased. When He saith 'not in all,' there were evidently there some in
- 9 102. whom God was well pleased ; and although all the sacraments
- 11 7. were common, grace, which is the virtue of the sacraments, was not common to all : just as in our times, now that the faith hath been revealed, which then was veiled, to all men that have been baptised in the name of the Father, and of the Son, and of the Holy Ghost, the laver of regeneration
- 9 102. (*lavacrum regenerationis*, Titus iii. 5), is common, but the grace itself, of which these same are the sacraments, by which (grace) the members of the body of Christ are to reign together with their Head, is not common to all. For even heretics have the same Baptism, and false brethren too, in the communion of the Catholic name. Therefore here too hath been rightly said, 'but not in all of them was God well pleased.' . . . He hath forthwith added, 'For they were overthrown 'in the desert ;' secondly, he hath continued, 'but these 'things have been made our figures. . . . Now all 'these things happened to them in a figure (in figura), &c.' (1 Cor. x. 5-11.). . . . Moreover, if the death by serpents, and that destruction by the destroyer, and the slaying by the sword, were figures, as the apostle evidently doth declare, inasmuch as it is manifest that all those things did happen ; for he saith, not in a figure they were spoken, or in a figure they were written, but in a figure he saith they happened to them.—[Bede 24 25.]
- 11 77. 55. For he that commanded the clouds above, and opened the doors of heaven, and rained upon them manna to eat, and 'gave them the bread of heaven,' so that 'man did eat 'angels' food,' He that 'sent dainties upon them in abund-
- 11 27. 'ance,' that He might fill the unbelieving, is not without power to give to believers Himself, the true Bread from heaven, which the manna did signify, which is indeed the food of angels ; wherefore the Word of God feeds incorruptibly

the corruptible ; the which Word in order that man might eat, He became flesh, and dwelled among us.

56. For Himself the Bread by means of the Evangelical clouds is being rained over the whole world, and the hearts of preachers, like heavenly doors, being opened, is being preached, not to a murmuring and tempting synagogue, but to a Church believing and putting hope in Him. He . . . is able also to feed the feeble faith of such as tempt not, but believe, with the signs of words (*vocum signis*) uttered by the flesh, and speeding through the air. 11 27, 77.

Ibid., Psalm. XC. (XCI.), tom. viii., p. 414.

57. Do thou answer the devil, the Scripture speaks truth, 'I never saw the righteous forsaken, nor his seed begging their bread ;' for I have a bread of mine own that thou knowest not of. What bread ? Listen to our Lord : 'Man shall not live on bread alone, but on every word that proceedeth out of the mouth of God.' Dost thou think the Word of God is bread ? If the Word of God, through which all things were made, was not bread, He would not say, 'I am the bread which came down from heaven.' 11 27,

Ibid. in Psalm. XCVIII. (XCIX.), tom. viii., p. 452.

58. ['It is the Spirit that quickeneth, the flesh profiteth nothing.' But when our Lord counselled this He had been speaking of His own flesh, and He had said, 'Except a man eat my flesh, he shall have no life in him.' Some disciples of His, about seventy, were offended, and said, 'This is a hard saying, who can hear it ?' And they went back, and walked no more with Him. It seemed unto them hard that He said, 'Except ye eat the flesh of the Son of man, ye have no life in you.' They received it foolishly, they thought of it carnally, and imagined that the Lord would cut off parts from His body, and give unto them ; and they said, 'This is a hard saying.' They were hard, not the saying ; for unless they had been hard, and not meek, they would have said unto themselves, 'He saith not this without reason, but there must be some latent mystery herein.' They would 7 67. 13 67.

- have remained with Him, softened, not hard; and would
- 7 67. have learnt that from Him which they who remained, when the others departed, learnt. For when twelve disciples had remained with Him, on their departure, these remaining followers suggested to Him, as if in grief for the death of the former, that they were offended by His words, and turned back.]
- 7 67. 59. [But He instructed them and saith unto them, 'It is
- 13 67, 'the Spirit that quickeneth: the flesh profiteth nothing; the 'words that I have spoken unto you, they are Spirit and they
- 9 89. 'are life.' Understand spiritually what I have said; ye are not to eat this body which ye see; nor to drink that blood which they who will crucify me shall pour forth. I have commended unto you a certain mystery] sacrament, sacramentum [spiritually understood, it will quicken. Although it is needful that this be visibly celebrated, yet it must be spiritually understood.]—pp. 522-523. [Bede 24 29.]

Ibid. in Psalm. CIII. (CIV.), tom. viii., pp. 484, 492-495, 498.

60. What is that which is hidden, and is not public in the Church? The Sacrament of Baptism, the Sacrament of the
- 9 24. Eucharist. For our good works even Pagans see, but sacra-
- 7 67. ments are hidden from them . . . Why so? 'That it may
- 11 27. 'bring forth bread out of the earth.' (ver. 14.) What bread?
- 11 11. Christ. Out of what earth? From Peter, from Paul, and from the other stewards of the truth. Hear that it is from the earth: 'We have,' he saith, 'this treasure in earthen 'vessels, that the excellency of the power may be of God, and 'not of us.' (2 Cor. iv. 7.) He is the Bread who descended from heaven, that He might be brought forth out of the earth,
- 11 11, 27. when He is preached through the flesh of His servants . . . That bread may be brought forth out of what earth? The Word of God out of the apostles, out of the stewards of God's sacraments, who still walk upon the earth, who still carry an
- 11 42. earthly body . . . 'And bread strengtheneth man's heart.' (ver. 15.) What is this, brethren? As it were, he hath forced us to understand what Bread he was speaking of. For

while that visible bread strengtheneth the stomach, feedeth the belly, there is another Bread which strengtheneth the heart, in that it is the Bread of the heart. For he had said of the bread above, 'to bring forth bread out of the earth,' but he had not said what sort of bread that was. 11 42.

61. 'And wine maketh glad the heart of man.' Seemingly he here speaketh of spiritual wine; for that maketh glad the heart of man . . . There is therefore a wine that truly maketh glad the heart, and knoweth not to do aught else than to gladden the heart. But that thou mayest not imagine that this indeed should be understood of the spiritual wine, but not of that spiritual bread, he hath shewn this very point, that it is also spiritual; 'and bread,' he saith, 'strengtheneth man's heart.' So understand it therefore of the bread as thou dost understand it of the wine; hunger inwardly, thirst inwardly. 'Blessed are they,' saith our Lord, 'who hunger and thirst after righteousness, for they shall be filled.' That Bread is righteousness; that wine is righteousness; it is Truth, Christ is Truth. 'I am,' He said, 'the living Bread who came down from heaven;' and 'I am the vine, and ye are the branches,' 'and bread strengtheneth man's heart.' . . . 11 42. 11 27. 7 67.

62. Nor think, brethren, that the sun ought to be worshipped by some men, because the sun doth sometimes in the Scriptures signify Christ. For such is the madness of men; as if we said that a creature should be worshipped, when it is said, the sun signifies Christ. Then worship the rock also, for it signifies Christ. 'He was brought as a lamb to the slaughter;' worship the lamb also, since it signifies Christ . . . 10 7. 13 54.

63. Observe how many things signify Christ; all these are Christ in resemblance (*similitudine*) not in *nature* or proper signification (*proprietas*.) Dost thou seek the *nature* (*proprietas*) of Christ? 'In the beginning was the Word, and the Word was with God.' Behold the *nature* of Christ, by which thou wast made. Wouldest thou hear also that *nature* by which thou wast new made? 'And the Word was made flesh, and dwelt among us.' The rest are resemblances (*similitudines*.) Understand, know how to hold Scripture, so that thou mayest see one thing put before thine eyes, another hinted to thy heart. . . . 13 54. 11 78.

- 11 11, 64. Ye remember, beloved, that although there be one
 27. language of God spread abroad in all the Scriptures, and though
 12 134. one Word doth sound through many mouths of the saints,
 which, since it is God with God in the beginning, hath not
 in that respect syllables, because it hath not times; and though
 we ought not to wonder, that on account of our infirmity, it
 hath descended to the particles of our sounds, since it hath
 descended to assume the infirmity of our body.

65. [*Thou hast thine own meat; the serpent also hath his own meat. If thou live well, thou wilt have Christ for thy food; if thou depart from Christ, thou wilt be food for the serpent.*]—p. 523.

Ibid., Psalm. CXXXVIII. (CXXXIX.), tom. viii., p. 650.

- 11 37. 66. Take heed that it be bread. But bread it is, if it be
 Christ. 'I am,' saith He, 'the living bread that came down
 11 27, 'from heaven.' Whom we have manifested in the gospel,
 28. Him let us seek in the prophets also . . . So long as Christ
 is preached to us, though it be with labour and sweat, yet
 have we bread given us to eat.

Ibid., Psalm. CXLII. (CXLIII.), tom. viii., p. 674.

- 11 87. 67. The Lord Jesus Christ Himself then is both Head and
 Body: for He willed to speak in us, who deigned to die for
 us; He hath made us His members. Sometimes then He
 speaketh in the person of His members, sometimes in His own
 person, as our Head. He hath somewhat which He can say
 without us, we nought which we can say without Him. The
 apostle saith, 'That I may fill up what is lacking of the
 'afflictions of Christ in my flesh.' 'That I may fill up,' saith
 he, 'what is lacking of the afflictions,' not mine own, but
 'Christ's,' in the flesh, no longer Christ's, but 'mine.' Christ,
 saith he, still suffereth affliction, not in His own flesh, wherein
 He hath ascended into heaven, but in my flesh, which yet
 toileth on earth. Christ, saith he, suffereth affliction in my
 flesh; for 'it is no longer I that live, but Christ liveth in me.'
 Did not Christ Himself suffer affliction in His members too,
 that is, in His faithful ones, Saul upon earth could not per-
 secute Christ seated in heaven. Finally, he openly setteth

this forth in a certain place, and saith, 'As the body is one, and hath many members, and all the members of the body being many, are one body, so also is Christ.' He saith not, 'so also is Christ and His body,' but 'as there is one body and many members, so also is Christ.' The whole, then, is Christ. And because the whole is Christ, therefore doth the Head call from heaven, 'Saul, Saul, why persecutest thou me.' Remember this, and commit to your memory, and keep it entirely fixed there, as children of the Church's training and of the Catholic faith, that ye may perceive Christ to be the Head and Body, and the same Christ to be also the Word of God, the only begotten, equal to the Father, and so may see how great is the grace whereby ye pertain to God, that He was willing to be one with us, who is one with the Father. How one with the Father? 'I and the Father are one.' How one with us? 'He saith not,' says the apostle, 'unto seeds, as of many, but as of one, and to thy seed, which is Christ.' But some one will say, 'If Christ be the seed of Abraham, are we so also?' Remember that Christ is Abraham's seed; and accordingly, if we also are the seed of Abraham, we also are Christ. 'As there is one body and many members, so also is Christ.' And 'as many of you as have been baptised into Christ, have put on Christ.' Now Christ is the seed of Abraham; nor can we gainsay the clear words of the apostle, 'Thy seed which is Christ.' See now what he saith to us, 'If ye be Christ's, then are ye Abraham's seed.' Great then is the sacrament; 'the two are in one flesh.' 'Great,' saith the apostle, 'is this sacrament;' 'but I speak concerning Christ and the Church.' Christ and the Church are two in one flesh. The *two* ye must refer to the wideness apart of His Majesty from us. For we are not also the Word; we are not also 'God in the beginning with God;' we are not also He 'by whom all things were made.' He cometh to the Flesh, and there Christ is both Himself and we. Let us not wonder, then, in the Psalms; for He saith many things in the character of the Head, many in the character of the members, and He so speaketh as though their whole were one person. Nor wonder thou that there are two in one voice, if there be two in one flesh.

Expositio in Evang. Joannis Tract. xxi., tom. ix., p. 77.

- 11 88. 68. Then let us be glad and give thanks, that we are made not merely Christians, but Christ. Do ye understand, my brethren? do ye take in the grace of God put upon us? Marvel, rejoice; we are made Christ. For if He be the Head, we are the members; the whole Man is He and we. This is that the apostle saith: 'That we be no longer babes, tossed to 'and fro, and carried about with every wind of doctrine.' But above he had said: 'Until we all come to the unity of the 'faith, and to the acknowledging of the Son of God, to the 'perfect man, to the measure of the age of the fulness of 'Christ.' Consequently, the fulness of Christ is Head and members. What is Head and members? Christ and the Church. For us indeed to arrogate this to ourselves were pride, did not even He deign to promise this, Who said by the same apostle: 'But ye are the body of Christ, and 'members. . . . He willed not to separate Himself, but deigned to agglutinate Himself to us. Far was He from us; yea, very far! what so far apart as the thing made and the Maker? What so far as God and man? What so far as Righteousness and iniquity? What so far as Eternity and mortality? Lo, how far off was the Word in the beginning, God with God, by whom were all things made! Then how was he made near, to be what we are, and we in Him? 'The 'Word was made flesh and dwelt in us.'

Ibid., Tract. xxv., tom. ix., pp. 90, 91.

- 7 21, 69. What shall we do? say they; by observing what shall
67. we be able to fulfil this precept? 'Jesus answered and said
8 87 'unto them, This is the work of God, that ye believe on Him
9 115, 'whom He hath sent.' This, then, is to eat, 'not that meat
161. 'which perisheth, but that which remaineth unto eternal life.'
11 28. Why make ready the teeth and belly? Believe and thou hast
13 67, 68. eaten. [Bede, 24 6.]
70. That, then, is the true bread which giveth life unto the world; and the same is the meat of which I spoke just now, 'Labour not for the meat which perisheth, but for that 'which endureth unto eternal life.' Therefore, both that

manna signified this bread, and all those were signs of me. 8 84.
 The signs of me ye loved ; and despise ye Him that was signi-
 fied ? . . . 'Then said they unto him, Lord evermore give us 7 9.
 'this bread.' Just as the Samaritan woman, to whom it was
 said, 'Whoso shall drink of this water shall never thirst,'
 straightway she, taking it in respect of the body, but yet
 wishing to be free from need, said, 'Lord, give me of this
 'water;' so likewise these, 'Lord give us this bread,' to 9 91.
 recruit our waste, itself unwasting. [Bede, 24 7.] Whoso 12 112.
 cometh to me, is incorporated with me. . . . Let us come to 11 88.
 Him, let us enter in unto Him, let us be incorporated into
 Him. . . . Because, 'as the Father hath life in Himself, so
 'hath He given to the Son also to have life in Himself. That
 'every one who seeth the Son, and believeth on Him, may
 'have eternal life,' by believing and passing to life, as by that 11 27.
 first resurrection, and to show that this is not the only resur-
 rection, 'And I will raise him up,' saith He, 'at the last day.'

Ibid., *Tract.*, xxvi., tom. ix., pp. 91-94.

71. John vi., 41-50. When our Lord Jesus Christ, as we
 heard when the Gospel was read, had said that He was the
 bread which came down from heaven, the Jews murmured and
 said, 'Is not this Jesus, Son of Joseph, of whom we know
 'father and mother? How then, saith he, 'I came down
 'from heaven?' These men were far from the bread of 7 21.
 heaven, and knew not how to hunger after it. Having jaws
 to eat with, they list not to stir them ; with their ears open,
 they were deaf ; they saw and stood there blind. For that
 bread requireth hungering of the inner man ; of which He
 saith in another place, 'Blessed are they that hunger and
 'thirst after righteousness, for they shall be filled.' [Bede, 24
 9.] Now that Christ is made unto us righteousness, the 11 28.
 Apostle Paul declareth. And, therefore, whoso hungereth
 after this Bread, let him hunger after righteousness ; only it
 must be that righteousness which cometh down from heaven,
 the righteousness which God giveth, not that which man
 maketh for himself. For were there not a righteousness which
 man would make for himself, the same apostle would not say,
 as he doth, of the Jews, 'For,' &c. (Rom. x. 3.) Of them

were these, who understood not the Bread which came down from heaven, because, being filled with their own righteousness, they hungered not for the righteousness of God. What meaneth this righteousness of God and righteousness of man? The
 11 28. righteousness of God here means, not that by which God is righteous, but that which God giveth to man, that man may be righteous through God.

72. The Lord, then, being about to give the Holy Spirit,
 7 21. said that He was the bread which came down from heaven,
 9 115, exhorting us to believe on Him. For to believe on Him, this
 161, is to eat the living bread. He that believeth eateth; in-
 163. visibly he is fed to the full, because invisibly born again. He
 11 28, is a babe within, new within. [Bede, 24 29.] For we run
 88. not to Christ by walking, but by believing, neither by motion
 13 68. of the body, but by the will of the heart do we draw nigh to
 9 115. Him. Consequently, that woman who touched the hem of His garment, did more touch Him than the throng which pressed Him. Accordingly, the Lord said, 'Who touched 'me?' . . . What is 'touched' but believed? . . . Thus is He touched by them of whom He is touched to their benefit, ascending unto the Father, abiding with the Father, equal to the Father.

73. Let that teach us which followeth: 'Verily, verily, I 'say unto you, he that believeth on me hath everlasting life.' (v. 47.) He would reveal Himself, what He is, else He might
 9 115. have said in one word, 'He that believeth on me, hath me.'
 11 28. For Christ is Himself true God and eternal life. He, then,
 8 87. that believeth on me, saith he, goeth into me; and he that goeth into me hath me. And what is it to have me? To have everlasting life [Bede, 24 10.] Eternal life took unto itself death; eternal life was pleased to die; but of that which was thine, not Its. It took of thee that in which It might die for thee.

8 84. 74. But Moses, too, ate manna, Aaron ate manna, Phineas
 9 89. ate manna, many ate there, who pleased the Lord, and died
 8 89. not. Why? Because that visible food they spiritually understood, spiritually hungered after, spiritually tasted, that they might spiritually be filled. [Bede, 24 11.]

75. For [*we too, at this day, do receive visible food, but*

the sacrament is one, the virtue of the sacrament another.—p. 510. [Bede, 24 24. This and the section above are quoted by Bertram, 25 47.]

76. [*How many receive from the altar and die, yea, by receiving die. Whence the apostle saith, 'Eateth and drinketh judgment to himself.' It was not that the sop of the Lord was poison to Judas, and yet he received, and when he received, the enemy entered into him; not that he received an evil thing, but that he, being evil, did in evil wise receive what was good. Look to it then, brethren, eat ye spiritually the heavenly bread, bring innocence to the altar.*—p. 510. Your sins, though they be daily, at least let them not be deadly. Before ye approach the altar, mark well what ye say: 'Forgive us our debts, as we also forgive our debtors.' Thou forgivest, thou shalt be forgiven; approach without fear; it is bread, not poison. [Bede 24 31.]

77. [*This is the bread which came down from heaven.' This Bread the manna signified; this Bread the altar of God doth signify. Those were sacraments; in signs they are diverse, in the thing signified they are alike.*—p. 510. Hear the apostle: 'For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat.' Meaning, of course, that *as spiritual it was the same*; for as corporal it was another, because, they ate manna, we, something else; but they ate the *spiritual meat which we do*. But it is 'our fathers,' not their fathers; they to whom we are like, not to whom they were like. And he adds: 'And did all drink the same spiritual drink.' But in the visible form (*specie*) they drank one thing, we drink another, which however signifies this *same thing in its spiritual virtue*. For how was it 'the same drink?' 'They drank,' saith he, 'of the spiritual Rock that followed them, and that Rock was Christ.' Thence the bread, thence the drink. The Rock was Christ in sign: the true Christ was in the Word and in the flesh. [The above section is quoted by Bertram 25 47.]

78. And how drank they? The rock was smitten with a

rod twice : the double smiting signifies the two beams of the cross. [‘*This, then, ‘is the bread that cometh down from heaven, that whoso eateth thereof may not die.’ But this is in regard of the virtue of the sacrament, not in regard of the visible sacrament; of him who eateth inwardly, not outwardly; who eateth in the heart, not who presseth with his teeth.*’]—p. 510. [Bede 24 12, 24. The above passage is quoted by Bertram 25 47.] [‘*I am the living bread, ‘who am come down from heaven.’ Therefore ‘living,’ because ‘I come down from heaven.’ From heaven came also the manna; yea, but the manna was a shadow, this is the verity.*’]—p. 511. [Bede 24 12, 29.]

79. ‘If any man shall eat of this bread, he shall live for ever; and the bread which I will give is my flesh, for the life of the world.’ When should flesh receive this, that He called bread ‘flesh?’ That is called flesh, which flesh receiveth not; yea, for this cause all the more the flesh receiveth it not, because it is called flesh. For at this they had horror; this they said was too much for them; this they thought impossible to be. ‘Is my flesh,’ saith He, ‘for the life of the world.’ [The faithful know the body of Christ, if they neglect not to be the body of Christ. Let them become the body of Christ, if they wish to live by the Spirit of Christ. By the Spirit of Christ liveth not any but the body of Christ.]—p. 511. [Bede 24 13, 28.]

80. Understand, my brethren, what I would say, Thou art man, both spirit thou hast, and body thou hast. By spirit I mean what is called the soul, in which it consisteth that thou art man; for thou consisteth of soul and body. Thou hast, then, a spirit invisible, a body visible. Tell me, whether liveth by other? Doth thy soul live of thy body, or thy body live of thy spirit? Every man that liveth maketh answer; and what answereth every man that liveth? ‘My body, of course, lives by my spirit.’ Then [wouldest thou also live by the Spirit of Christ? Be thou in the body of Christ. For, doth my body live by thy spirit? Mine liveth by my spirit, and thine by thine. The body of Christ cannot live but by the Spirit of Christ. Thence it is, that the Apostle Paul expounding to us this bread, saith, ‘One

'bread, one body are we, being many.' O sacrament of piety! O sign of unity! O bond of charity! Whoso would live, hath where to live, hath whereof to live. Let him come, let him believe: let him be incorporated, that he may be quickened.] Let him not shrink from the whole into which the members are compacted together, let him not be a rotten member to deserve to be cut off; not be a distorted member to be ashamed of; let him be a beautiful, let him be a well-fitting, let him be a sound member; [*let him cleave to the body, let him live to God by God; let him now labour on earth, that hereafter he may reign*] vivat, may live, Bede [*in heaven.*]
—p. 511. [Bede 24 28.] 11 88.

81. 'Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye will not have life in you.' How indeed it may be eaten, and what is the way of eating this bread, ye know not: nevertheless, 'Except ye eat the flesh of the Son of man, and drink his blood, ye will not have life in you.' These words He spake, not, of course, to dead corpses, but to living men. Whence lest, understanding this present life, they should also strive concerning this matter, He proceeded to say, [*'He that eateth my flesh, and drinketh my blood, hath eternal life. This therefore hath that man hath not, who eateth not this bread, nor drinketh this blood; for temporal life without Him men may have, but eternal life they can in no wise have. Who then eateth not His flesh, nor drinketh His blood, hath not life in him, and who eateth His flesh and drinketh His blood, hath life. It answereth, however, to both, that He said 'eternal,' not so is it in this meat, which we take for sustenance of this temporal life. For if one take it not, he will not live; yet if one take it, he will not therefore live. For it may be, that of old age or some disease, or some casualty, very many who do take it shall die. But in this true meat and drink, that is, the body and blood of Christ, it is not so. For, both he that taketh it not hath not life, and, he that taketh it hath life, and that, of course, eternal.*]

—pp. 511, 512. [Bede 24 29.] 8 91. 9 116.

82. By this meat and drink, then, He would have to be understood the fellowship of His body and members, which is the Holy Church in His saints and faithful ones, being pre-

8 85.

10 38.

11 88.

destinated, and called, and justified, and glorified, of which the first hath already taken place, that is, predestination; the second and third hath taken place, and is taking place, and shall take place, that is, calling and justification; but the fourth is now in hope, while in the thing it is future that is, glorifying. [The sacrament of this thing, that is, of the unity of the body and blood of Christ, in some places every day, in some places at certain intervals of days, is on the Lord's table prepared, and from the Lord's table is taken; by some, to life, by some, to destruction; but the reality of which it is the sacrament, is for every man to life, for none to destruction, whoever shall be partaker thereof.]—p. 512. [Bede 24 28.]

83. 'For my flesh,' saith He, 'is meat indeed, and my blood is drink indeed.' Seeing that in meat and drink men aim at this, that they hunger not nor thirst, this thing verily doth nought afford, save only this meat and drink, that is, the very fellowship of the saints, which maketh them by whom it is taken to be immortal and incorruptible, where shall be peace and unity, full and perfect. For to this end (as also men of God who were before us have understood this matter) did [our Lord Jesus Christ commend His body and blood in those things which are, out of many reduced into some one.] (Ser. p. 40.) For out of many grains is several made into one thing [bread], and several doth out of many berries flow into one thing [wine]. [Bede 24 15, 28.]

84. In fine, he now expoundeth how that is effected which he saith, and what it is to eat His body and drink His blood. ['He that eateth my flesh and drinketh my blood, dwelleth in me and I in him.' This, then, it is to eat that meat and drink that drink, to dwell in Christ and to have Christ dwelling in him. Therefore, who dwelleth not in Christ and in whom Christ dwelleth not, without doubt doth neither spiritually eat His flesh nor drink His blood, albeit carnally and visibly he press with his teeth the sacrament of the body and blood of Christ; but rather doth unto judgment to himself eat and drink the sacrament of so great a thing,]—(pp. 512, 513), because being unclean he hath presumed to come unto Christ's sacraments, which no man taketh worthily, save he that is clean; of whom it is said, 'Blessed are the clean in heart, for they shall see God.' [Bede 24 16, 28.]

85. As, saith He, 'the living Father sent me, and I live 'by the Father, even he that eateth me, the same shall live 'by me.' He saith not, as I eat the Father and I live by the Father, 'even he that eateth me, the same shall live by me.' For the Son, seeing He was begotten equal, is not bettered 10 38. by participation of the Father, like as we are bettered by 11 91. participation of the Son, through the unity of His body and blood, which thing that eating and drinking doth signify. [We, then, live by Him, eating Him, that is, receiving Him as that eternal life, which of ourselves we had not.]—p. 513. 8 85, 91. . . . Therefore, that any one should live by me, is effected by the participation whereby he eateth me. So then, I being brought low live by the Father, man being lifted high liveth by me. [Bede 24 17, 29.]

Ibid., Tract. xxvii., tom. ix., pp. 95, 97.

86. Upon this a sermon is due to your ears and minds ; and it is not unseasonable to the present day, for [it relates to the body of the Lord, which He said that He giveth to be eaten for eternal life. But He expoundeth the manner of 11 92. this bestowing, and of His gifts, how He would give men His flesh to eat, when He said, 'He that eateth my flesh, and 7 46. 'drinketh my blood, dwelleth in me, and I in him.' The 8 91. sign which shows that one hath eaten and drunk is this, if 9 108. he dwelleth and is dwelt in, if he inhabiteth and is inhabited, if he cleaveth that he be not abandoned. This then it is, that He hath taught and admonished us in mystical words,] 9 89. mysticis verbis [that we be in His body, under Himself the 10 38. Head in His members, eating His flesh, not forsaking the unity of Him.]—pp. 513, 514. [Bede 24 18, 29.]

87. 'This offendeth you,' that I said, my flesh I give you to eat, and my blood to drink ; 'this,' namely, 'offendeth 'you,' then what 'if ye shall see the Son of man ascending 'where He was before ?' What is this ? Hath He by this solved the difficulty that had staggered them ? by this cleared up that by which they were offended ? Yes, even by this ; if they would understand. For they thought He would deal 7 67. out to them His own body ; but He said that He would ascend into heaven, of course entire. When 'ye shall see the

‘Son of man ascending where He was before,’ certainly then, at least, ye will see that not in the way ye think doth He deal out His body; certainly then at least you will understand that His grace is not consumed by bites. [This section is quoted by Bertram 25 47.]

- 11 37. 88. If by means of the flesh Christ hath much profited
 9 89, us, how profiteth the flesh nothing? But the flesh was the
 169. means whereby the Spirit acted for our salvation. The flesh was a vessel; mark what it had, not what it was. The
 11 78. apostles were sent: did their flesh nothing profit us? If the flesh of apostles profited us, can it be that the flesh of the Lord profiteth nothing? For whence came to us the sound of the Word, but by the voice of the flesh? Whence the pen of the writer, whence the writing? These all are works of the flesh, but by the Spirit actuating, as one may say, His organ. ‘It is the Spirit,’ then, ‘that quickeneth: the flesh
 7 67. ‘profiteth nothing:’ so as those Jews understood the flesh, not so give I my flesh to be eaten.

89. Accordingly, ‘the Words,’ saith He, ‘which I have
 8 91. ‘spoken to you are Spirit and life.’ For we have said, that
 9 108. what the Lord hath given us to understand in the eating of
 11 92. His flesh and drinking of His blood, is, that we should dwell in Him and He in us. Now we dwell in Him, when we are His members, and He dwelleth in us, when we are His temple. But, that we should be His members, unity doth knit and compact us together. That unity may knit us in one, what save love effecteth? And the love of God, whence is it? Ask the apostle: ‘The love of God,’ saith He, ‘is shed abroad ‘in our hearts by the Holy Spirit which is given us.’ ‘There-
 8 85. ‘fore it is the Spirit that quickeneth:’ for the Spirit maketh living members. . . . These things are said that we may love unity, and fear separation. For there is nothing that a Christian ought so to dread as to be separated from the body of Christ. Since if he be separated from the body of Christ, he is not a member of Him; if not a member of Him, he is not quickened by His Spirit: for [‘Whoso,’ saith the apostle, ‘hath not the Spirit of Christ is none of His.’ ‘The Spirit,’ then, ‘it is that quickeneth: the flesh profiteth nothing. ‘The words which I have spoken unto you, they are Spirit

‘and life.’ What meaneth this, ‘are Spirit and life?’ Are spiritually to be understood. Hast thou spiritually understood? ‘They are Spirit and life.’ Hast thou carnally understood? Even then ‘they are Spirit and life,’ but not to thee.]—Bede 24 20. The latter part of the above section given in brackets is quoted by Bertram 25 47.

90. All this that the Lord spake concerning His flesh and blood, and how in the grace of that distribution He promised unto us eternal life, and how He would have us to understand who are they that eat His flesh and drink His blood, by this, namely, that they dwell in Him and He in them, and how they which believed not, understood not, and how by taking spiritual things in a fleshly sense, they were offended, and how, though they were offended and perished, the Lord was present for comfort of His disciples which remained, to prove whom He asked, ‘Will ye also go?’ in order that the answer of their remaining stedfast might be known unto us, for He knew that they did remain.

91. Let all this, I say, hereunto avail us, my dearly beloved, that we eat not the flesh and blood of Christ only in the sacrament (*tantum in sacramento*, sacramentally), which thing do also many evil men, but that even unto participation of the Spirit we do eat and drink, that in the Lord’s body we dwell as members, that with His spirit we may be quickened.—[Bede 24 29.]

92. And be not offended, yea, though many in this present time do together with us eat and drink temporarily (*temporaliter*) the sacraments, who shall have in the end eternal torments. For, at present, the body of Christ is mixed as in the threshing-floor; but the Lord knoweth who are His.

Ibid., *Tract.* xl., tom. ix., p. 122.

93. The same who in their rage had killed Him, being changed, believed in Him; and [the blood which in their raging they had shed, believing] by believing, *credendo* [they drank.]—p. 514.

Ibid., *Tract.* xlv., tom. ix., pp. 136, 137.

94. So in another place. ‘Moreover, brethren, I would

- ‘not that ye should be ignorant, how that all our fathers were
‘under the cloud, and all passed through the sea; and were
‘all baptized unto Moses in the cloud and in the sea; and
‘did all eat the same spiritual meat; and did all drink the
‘same spiritual drink.’ The Red Sea signifies Baptism;
Moses, the leader through the Red Sea, signifies Christ; the
8 66. people passing over signifies the faithful; the death of the
11 7. Egyptians signifies abolition of sins. The signs diverse, but
78. therein the same faith; and the signs diverse in the same
way as words are diverse, for words change their sounds
according to their times or tenses, and, of course, words are
nothing but signs; it is in virtue of their signifying some-
thing that they are words; take from the word its significa-
tion, and it is an empty sound. Well, then, all these things
were signified; and [*did THEY not believe the same things as
we believe, they by whom these signs were ministered, they by
whom the same things which we believe were prophetically
foretold? Of course, they believed; only they believed that
the things were to come; we, that they are come. Accord-
ingly, he also saith thus, ‘They drank the same spiritual*
10 7. *‘drink, spiritually the same, for bodily it was not the same.*
8 86. *‘For what was it they drank?’ ‘For they drank of that
‘spiritual rock which followed them; and that rock was*
11 78. *‘Christ.’ See then the signs varied, while the faith is the same.*
There, the rock was Christ; to us that is Christ which is
placed on the altar of God. And they, as a great sacrament
8 84. *of the same Christ drank water flowing from the rock; we*
drink, the faithful know what. If thou look at the visible
10 69. *form [speciem] the thing is another; if, at the intelligible*
signification, they drank the same spiritual drink.]—pp. 514,
515. [Bede 24 24.]

95. Therefore, as many as in those times believed either
Abraham, or Isaac, or Jacob, or Moses, or the other patriarchs
and other prophets foretelling Christ were sheep, and heard
Christ, it was not the voice of strangers, but His own voice
which they heard. The judge was in the crier. Thus, when
the judge speaks by the crier, the notary does not make it,
‘The crier said,’ but ‘The judge said.’

Ibid., Tract. l, tom. ix., pp. 151, 152.

96. Let them [the Jews] hear and lay hold on Him ! They answer, How shall I lay hold on one who is absent, how dart forth a hand unto heaven, to lay hold on Him that sitteth there ? Dart forth thy faith, and thou hast laid hold. 9 5.
Thy fathers laid fleshly hold on Him : *do thou lay hold with 80.*
the heart, for Christ, being absent, is also present. Were He not present, He could not even by us be holden. But since that is true which He saith, ‘ Behold I am with you alway, ‘even unto the end of the world ;’ He is gone and yet He is here ; is gone back, and yet quits us not ; for *His body He hath taken with Him into Heaven, His Majesty He hath 9 119.*
not taken away from the world. . . . Behold, the apostle is ‘ a sweet savour,’ as he saith himself ; but the same sweet savour ‘ is to some a savour of life unto life, but to others a ‘savour of death unto death’ (2 Cor. ii. 16), and yet a *sweet savour.* For does he say to some we are a *sweet savour* unto life, to others an *evil savour* unto death ? He hath called himself a *sweet savour*, not an *evil*, and hath said that this same sweet savour is to some unto life, to others unto death. . . . Such was this Judas, and yet he went in and out together with the holy eleven disciples. Even to the Supper of the Lord he came alike with them. To go about with them he had power ; to defile them, he had no power. [Of 9 119.
one bread hath Peter and Judas received ; and yet what part hath a believer with an infidel ? For Peter received unto life, Judas unto death. Thus as it was with that sweet savour, so with that sweet food. As then the sweet savour, so also the sweet food is life to the good, death to the bad. ‘ For ‘whoso shall eat unworthily, eateth and drinketh judgment to himself, not to thee.’]—p. 515. (1 Cor. xi. 29.) [Bede 24 32.]

97. ‘The poor ye will always have with you, but me ye ‘will not always have.’ (John xii. 8.) For what is ‘not ‘always ?’ and what is ‘always ?’ If thou art a good man, 9 5.
thou belongest to the body which Peter denotes : thou hast 11 38.
Christ both in the present and in the future : in the present by faith, in the present by the sign [‘with the blood of Christ ‘our foreheads are signed’], in the present by the sacrament of 9 107.

- baptism, in the present by the meat and drink of the altar. It may also be thus understood. Let the good also take this,
- 9 80. but let them not be alarmed; for He was speaking of His bodily presence. For, in respect of His Majesty, in respect of His Providence, in respect of the ineffable and invisible grace, that is in fulfilling that which was spoken by Him,
- 1 20. 'Lo, I am with you alway, even unto the end of the world.'
- 9 81. But in respect of the flesh which the Word assumed, in respect that He was born of the Virgin, in respect that He was laid hold on by the Jews, that He was nailed to the tree, that He was taken down from the cross, that He was wrapped in linen cloths, that He was laid in the sepulchre, that He was manifested in the resurrection, 'ye will not always have
5. 'Him with you.' Why? Because He conversed, in respect of His bodily presence, forty days with His disciples, and by them attended homeward, their eyes following, not themselves, ascended into heaven; and is not here. For He is there: He sitteth at the right hand of the Father; and yet is here, for the presence of the Majesty hath not quitted us.

Ibid., Tract., liii., tom. ix., p. 158.

98. Behold, I too say, that they who are so high-minded as to think fit to attribute so much to the strength of their own will, that they deny their need of the divine aid in order
- 11 78. to good living, 'cannot believe in Christ.' For not the syllables of the name of Christ profit ought, nor the sacraments of Christ, where men resist the faith of Christ. Now the faith of Christ is, to believe on Him 'that justifieth the ungodly;' to believe on the Mediator, without whose interposition we are not reconciled to God.

Ibid., Tract. lix., tom. ix., p. 165.

99. He knows whom He has chosen unto the fellowship of this blessedness. Not of their number is this man, who, while
- 9 108, he fed upon His bread, lifted up his heel against Him. [*They*
112. *ate the Bread, the Lord; he, the bread of the Lord*] man-
- 12 70. *ducabant Panem Dominum, ille panem Domini* [*against the Lord: they, Life, he, punishment. 'For he that eateth*

‘unworthily,’ saith the apostle, ‘eateth judgment to himself.’]
—p. 515.

Ibid., *Tract.* lxi.iii., tom. ix., p. 168.

100. It is not, however, said thus : now is signified the glorifying of the Son of Man ; but it is said, ‘Now is the Son of ‘Man glorified :’ just as it is not said, the Rock signified 8 83.
Christ, but ‘the Rock was Christ ;’ neither is it said, the 10 29.
good seed signifies the children of the kingdom, or the tares 13 77.
signify the children of the wicked one, but it is said, ‘the
‘good seed, these are the children of the kingdom, but the
‘tares the children of the wicked one.’ As then Scripture is
wont to speak, calling the things signifying as if they were
the things signified. [Bede 24 24.]

Ibid., *Tract.*, lxxx., tom. ix., p. 182.

101. ‘Now are ye clean because of the word which I have
‘spoken unto you.’ (John xv. 3.) Why saith He not, are
clean because of the baptism wherewith ye are washed, but
‘clean because of the word which I have spoken unto you,’
but because in the water also it is the word that cleanseth ?
Take away the word, and what is the water but water ? The 8 81.
word is added to the element, and it becomes a sacrament it- 11 73.
self, as it were, a visible word (*visibile verbum*), as indeed He 7 70.
had said this also when He washed His disciples’ feet : ‘He 8 50,
‘that is washed, needeth not save to wash his feet, but is 52, 81.
‘clean every whit.’ Whence hath water this so great virtue, 10 5.
to touch the body and wash the heart, but by the word doing
it, not because it is spoken, but because it is believed ? For
in the word itself, the passing sound is one thing, the abiding
virtue another. ‘This,’ saith the apostle, ‘is the word of
‘faith, which we preach ; that if thou shalt confess with thy
‘mouth the Lord Jesus, and shalt believe in thine heart that
‘God hath raised Him from the dead, thou shalt be saved.
‘For with the heart, man believeth unto righteousness ; and
‘with the mouth confession is made unto salvation.’ Whence
in the Acts of the Apostles we read, ‘Cleansing their hearts
‘by faith.’ And in his epistle, blessed Peter saith, ‘So bap-
‘tism doth also now save you : not the putting away of the

- 'filth of the flesh, but the interrogation of a good conscience.' 'This is the word of faith, which we preach,' (1 Pet. iii. 21; Rom. x. 8), by which, without doubt, Baptism itself is consecrated, that it should have power to cleanse. For 'Christ,' the vine with us, the Husbandman with the Father, loved the Church, and delivered Himself up for her:—read the apostle, and see what he goes on to say: 'That He might sanctify 'her, cleansing her by the laver of water by the word.'
- 11 73. The cleansing, therefore, would by no means be ascribed to the fluid, unstable element, were there not added 'by the word.'

Ibid., *Tract.*, cii. and cvi., tom. ix., pp. 205, 209.

- 9 5, 102. Christ left the world by corporal departure; He went
80. His way unto the Father by ascension of the manhood; yet
13 55. quitted not the world by governance of His presence. He was about to go to the right hand of the Father, whence He shall come to judge the quick and the dead, once more in bodily presence, according to the rule of faith and sound doctrine; for by spiritual presence He was, we know, to be with them after His ascension, and with His whole Church in this world
1 20. 'even unto the end of the world.' Therefore we do not rightly
13 55. understand Him to have spoken these words, 'While I was 'with them, I kept them,' save of those whom, believing on
9 80. Him, He had already begun to keep by bodily presence, and whom He was about to leave by bodily absence, that He might together with the Father keep them by spiritual presence.

- 7 34, *Expositio in Epist. i., Joannis. Tract. i.*, tom. ix., p. 238.
67.
8 43. 103. Many of them believed, and the shedding of the blood
11 38. of Christ was forgiven them. At first they shed it while they
12 37. raged; now they drank it while they believed.
13 67, 68.

De Verbis Domini Sermo XI., cap. xi., tom. x., p. 18.

- 9 121. 104. So again when we hear, 'He that believeth and is 'baptized shall be saved;' we do not of course understand it of one who believes in such a way 'as the devils believe and 'tremble;' nor of those who receive baptism in such sort as Simon Magus, who, though he could be baptized, could not be saved. As then when He said, 'He that believeth and is

‘baptized shall be saved.’ He had not in His view all who believe and are baptized, but some only; those, to wit, who are settled in that faith, which, according to the apostle’s distinction, ‘worketh by love;’ so when He said, ‘He that shall blaspheme against the Holy Ghost, hath never forgiveness,’ He did not intend every kind, but a specific sin of blasphemy against the Holy Ghost, by which, whosoever should be bound, he shall never by any remission be loosed. [*Those words also of His, ‘He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him,’ how must we understand? Can we include in these words those too, of whom the apostle says, ‘that they eat and drink judgment to themselves,’ when they eat this flesh and drink this blood? What! did Judas the impious seller and betrayer of his master (though as Luke the Evangelist declares more plainly, he ate and drank with the rest of His disciples this first sacrament of His body and blood, consecrated)* confectum made [*by the Lord’s hands*) did he ‘dwell in Christ, and Christ in him?’ Do so many, in fine, who either in hypocrisy eat that flesh and drink that blood, or who after they have eaten and drunk, become apostate, do they dwell in Christ, or Christ in them? Yet, assuredly, there is a certain manner of eating that flesh and drinking that blood, in which whosoever] *quomodo qui*, in which manner he who [*eateth and drinketh, ‘he dwelleth in Christ, and Christ in him.’ As then he doth not ‘dwell in Christ and Christ in him,’ who ‘eateth the flesh and drinketh the blood of Christ’ in any manner whatsoever, but only in some certain manner, to which He doubtless had regard when He spake these words.*—pp. 524, 525. [Bede 24 32.] So in this expression also, ‘He that shall blaspheme against the Holy Ghost hath never forgiveness.’ He is not guilty of this unpardonable sin, who shall blaspheme in any way whatever, but in that particular way, which it is His will, who uttered this true and terrible sentence, that we should seek out and understand.

12 68,
108.

Ibid. Ser. XXXIII., cap. iv., v., tom. x., p. 49.

105. But whence arose an occasion, so to say, to the Lord to speak of this supper? One of them that sat at meat with

- Him, for He was at a feast, where He had been invited, had said, ‘Blessed are they who eat bread in the kingdom of God.’
- 7 67. He sighed as though after distant things, and the Bread Himself was sitting down before him. Who is the bread of the kingdom of God? but He who saith, ‘I am the living bread
- 13 68. ‘which came down from heaven.’ *Do not get thy jaws ready, but thine heart.* On this occasion it was that the parable of this supper was set forth. Lo, we believe in Christ, whom we receive by faith. In receiving Him we know what to think
- 7 67. of. We receive but little, and we are nourished in heart. It is not then what is seen, but what is believed, that feeds us.

Ibid. Ser. LIII., cap. i., tom. x., p. 77.

106. The most true faith holds that the Saviour of the world was sent to us, since Christ Himself preaches Christ, that is, the body of Christ diffused throughout the whole world. For He who was in heaven and on earth said to that furious persecutor, ‘Why persecutest thou me?’ Where the Lord so represented that He is here also in us: so the whole
- 11 93. increases, for as He is in us here, so we also are in Him there. The joining of charity effects this. He Himself, who is our Head, is the Saviour of His body. Therefore Christ preaches Christ, the body preaches its Head, and the Head supports its body; and so the world hates us, as we have heard from the Lord Himself. For He did not say this to a few apostles, that the world hated them, and that they ought to rejoice. . . . The Lord spoke not to them only when He said these things, but He spoke to His entire body, He spoke to all His members. Whoever would be in His body and a member of Him, let him not wonder that the world hates him. But [many receive the sacrament of His body; but not all who receive the sacrament will have the place promised to His
- 11 69, 93. members with Him. Almost all indeed call (*dicunt*) the sacrament His body, for all feed together in His pastures, but He will come who shall divide, and place some on the right hand, some on the left]—p. 531, hand, and one part shall say, Lord, Lord, when saw we thee, and ministered to thee? And the other part shall say, When saw we thee, and did not minister to Thee? Yet to one He will say, Come ye

blessed of my Father receive ye the kingdom. To the other, Go ye into everlasting fire, prepared for the devil and his angels.

De Verbis Apostoli., Sermo II., cap. i., tom x., p. 94.

107. [*We have heard the true Master, the Divine Redeemer,* 9 113.
the human Saviour, commending to us our Ransom, His 13 44.
Blood. For He spake to us of His Body and Blood ; He
called His Body meat, His Blood drink. The faithful
recognise the sacrament of the faithful.] But the hearers, what
else do they but hear ? [When therefore commending such
Meat and such Drink He said, ‘ Except ye shall eat my Flesh
‘ and drink my Blood, ye shall have no life in you ;’ and
this that He said concerning life. Who else said it but the
Life Itself ? But that man shall have death, not life, who
shall think that the life is false.] [Bede 24 26.] [His dis-
ciples were offended, not all of them indeed, but very many,
saying within themselves, ‘ This is an hard saying, who can
‘ hear it ?’]—p. 526. But when the Lord knew this in Him-
 self, and heard the murmurings of their thought, He answered
 them, thinking, though uttering nothing, that they might
 understand that they were heard, and might cease to enter-
 tain such thoughts. What then did He answer ? ‘ Doth
 ‘ this offend you ?’ What then, ‘ If ye shall see the Son of
 ‘ man ascend up where He was before ?’ What meaneth
 this ? ‘ Doth this offend you ?’ Do you imagine that I am 7 67.
 about to make parts (*partes*) of this my Body which ye see ;
 and to cut up my members, and give them to you ? ‘ What
 ‘ then if ye shall see the Son of man ascend up where He was
 ‘ before ?’ [*Assuredly, He Who could ascend whole could* 13 49.
not be consumed.

108. So then He both gave us of His Body and Blood a 9 113.
 healthful refreshment, and briefly solved so great a question 13 49.
 as to His own entireness. Let them then who eat, eat on, and
 them that drink, drink ; let them hunger and thirst ; eat
 life, drink life. That eating is to be refreshed, but thou
 art in such wise refreshed as that whereby thou art refreshed
 faileth not. That drinking, what is it but to live ? Eat
 life, drink life ; thou shalt have life, and the life is entire.

- 9 108, *But then this shall be, that is, the Body and Blood of Christ*
 113. *shall be each man's life; if what is taken in the sacrament*
visibly is in the truth itself eaten spiritually, drunk spiri-
tually.]—p. 527. [Bede 24 26.] For we have heard the
 Lord Himself saying, 'It is the Spirit that quickeneth, but
 'the flesh profiteth nothing. The words that I have spoken
 'unto you are spirit and life. But there are some of you,'
 saith He, 'that believe not.' Such were they who said,
 'This is a hard saying;' that is, it is incredible, but only to
 the incredulous.
- 9 113. 109. But in order to teach us that this very believing is a
 matter of gift, not of desert, He saith, 'As I have said unto
 'you, no man cometh unto me except the Father which hath
 'sent me draw him.' He did not say 'lead,' but 'draw.'
 This violence is done to the heart, not the body. Why then
 dost thou marvel? Believe, and thou comest; love, and
 thou art drawn. Do not suppose here any rough and uneasy
 violence; it is gentle, it is sweet; it is the very sweetness
 that draweth thee. Is not a sheep drawn, when fresh grass
 is shown to it in its hunger? Yet I imagine that it is not
 bodily driven on, but fast bound by desire. In such wise do
 thou come to Christ; do not conceive of long journeyings;
 where thou believest, there thou comest. For unto Him who
 is everywhere we come by love, not by sailing. But foras-
 much as even in this kind of voyage, waves and tempests of
 diverse temptations abound; believe on the crucified, that thy
 faith may be able to ascend the wood. Thou shalt not sink,
 but shalt be borne upon the wood. Thus, even thus, amid
 the waves of this world did he sail, who said, 'But God forbid
 'that I should glory, save in the Cross of our Lord Jesus
 'Christ.' But wonderful it is, that when Christ crucified is
 preached, two hear, one despiseth, the other ascendeth.

Hom. XXVI., tom. x., p. 174.

110. A few days ago, for the sake of those who are either
 infirm in their feet, or labour from some defect of body,
 moved by fatherly pity, I gave advice and in a manner
 besought, that when either their sufferings are considerable,
 or certainly some longer lessons are read, they who cannot

humbly stand and when sitting in silence, that they hear, their ears being attentive, those things which are read. Now, but few of our daughters think that either all, or certainly many who are strong in body ought to do this frequently. For when the word of God has begun to be read they wish so to lie as if on their couches; and would that they might lie merely, and silently receive the Word of God into a longing heart, not even occupy themselves with idle fables; and they themselves neither hear what is preached, nor allow others to hear. Whence, venerable daughters, I ask, and with fatherly solicitude advise you, that when either the lessons are read, or the word of God is preached, that no one throw herself on the ground, unless induced by too grievous infirmity, yet let her not so lie, but rather sit, and with attentive ears, and longing, receive the things which are preached. I ask you, either brethren or sisters, tell me what seems to you to be the more important, whether the word of God, or the body of Christ? But if you wish to answer, you ought certainly to say this, that the word of God is *not less important* than the body of Christ. And on that account we observe with as much care when the body of Christ is ministered by us, that nothing of it fall from our hands to the ground, as *with care we observe, lest the word of God, which is given out by us, whilst we either think or speak anything, pass away from our heart.* Because *he will not be less guilty who hears the word of God negligently,* than he who in his negligence permits the body of Christ to fall to the ground. 11 29.

Hom. xxvii., cap. i., tom. x., pp. 175, 176.

111. He says, 'They ate the same spiritual meat.' What means 'the same' but that which we also eat? . . . It had been sufficient to say, that they ate spiritual meat. He says, 'the same.' I know not how to understand the words 'the same,' but as meaning *that which we also eat.* What then, says somebody? Was this that manna which I now receive? Then nothing new has now come, if it already was before. Therefore the offence of the cross is made void. How, therefore, could it be the same, if he had not added 'spiritual' For they who so received that manna as to consider it merely

with reference to satisfying their corporal wants, and feeding their belly, not their mind, ate nothing of any value ; the external act satisfying their need. God fed some, to others He made known something. Such as the former ate the bodily meat, *not the spiritual meat*. Whom therefore does he speak of as our fathers, who ate the same spiritual meat ? Whom do we think, brethren, except those who were truly our fathers ? Nay rather, who, not *were*, but *are* our fathers ; for they all live. For thus speaks the Lord to some of those unbelievers, ‘Your fathers did eat manna in the wilderness, ‘and are dead,’ for they did not understand what they ate, and therefore not understanding *received nothing but the bodily meat*, so the apostle says, that our fathers,—not the fathers of the unbelieving, not the fathers of the wicked, who ate and died,—but our fathers, the fathers of the faithful, ate spiritual meat, and therefore the same. ‘Our fathers,’ he says, ‘ate the same spiritual meat, and drank the same ‘spiritual drink.’ For there were those there who understood what they ate : there were those by whom *Christ was tasted more in the heart* than the manna in the mouth.

- 11 5. 112. I would say therefore briefly, whoever in the manna understood *Christ, ate the same spiritual meat that we do* ; but whoever sought only to satisfy hunger from the manna, the fathers of unbelievers, ate and are dead. So also the ‘same drink ;’ ‘for the rock was Christ.’ Therefore they
- 10 7. drank the same drink as we do, but *spiritual* ; *that is, that which is taken by faith, not that which is drunk by the body*. You have heard that it was the same drink ; ‘the rock was ‘Christ ;’ for there was not one Christ then, and another now. That rock indeed was one, and the stone which Jacob placed under his head was another ; the lamb slain that the Passover might be eaten, was one, the ram caught in a thicket to be sacrificed, when Abraham, as commanded, spared his son, whom, as commanded, he offered, was another ; there was one sheep and another, one stone and another, but *the same Christ* ; *therefore the same meat, therefore the same drink, but to those who understand and believe. But to those who did not understand, that was only manna, that was only water*. That meat was for the hungry, that drink for the thirsty ; neither

one nor the other for the believer, but *to the believer they were the same as now*. For then Christ was about to come, 11 7.
 now Christ has come. 'About to come' and 'has come,' are different phrases, but it is the *same* Christ.

Hom. xlii., cap. iv., tom. x., p. 195.

113. Again, this is a very good sense of, 'Give us this day 'our daily bread,' thy Eucharist our daily food. For the faithful know what they receive, and good for them it is to receive that Daily Bread which is necessary for this time present. They pray then for themselves, that they may become good, that they may persevere in goodness, and faith, and a holy life. This do they wish, this they pray for; for if they persevere not in this good life, they shall be separated from that Bread. Therefore, 'Give us this day our daily bread.' What is this? Let us live so that we be not separated from thy altar. Again, the *Word of God which in words is opened to us daily*, and in a certain manner (*quodammodo*) is broken, 9 147.
11 62. is daily bread. And as our bodies hunger after that other, so do our souls after this bread.

De Tempore, Sermo xl., cap. i., ix., x., tom. x., pp. 233, 235, 236.

114. Ch. i. So far as we can refer to the Scriptures, viz., to 11 94.
 the holy pages, our Lord Jesus Christ is named in three ways, when He is proclaimed, either by the law and the prophets, or by the apostolical epistles, or by the faith of things done (*rerum gestarum*) which we know in the gospel. The first way is according to God and that divinity co-equal and co-eternal with the Father before the assumption of the flesh. The second way is, since the flesh having now been assumed, He is read of and understood to be now the same God who is man, and the same man who is God according to the certain peculiar nature of His excellence which is not co-equal with other men, but he is the Mediator and Head of the Church. The third 11 94.
9 147. way is, He is in a certain manner (*quodammodo*) whole Christ, in the fulness of the Church, that is, Head and body, according to the fulness of a certain perfect man, in which man we all are members.

- 8 85. 115. Ch. ix. The third way is whole Christ according to the
 11 94. Church, that is Head and body is proclaimed. For both head and body is one Christ; not because without a body He is not complete, but because also He is worthy to be complete with us, who also without us is always complete, not only because the Word is the only begotten Son equal with the Father, but also whom He took into very man, and with whom He is at the same time both God and man. But yet, brethren, in what manner are we His body, and Christ one with us? Where
 11 94. do we find this, that one Christ is Head and body, that is, body with its Head? The bride with her bridegroom is spoken of by Isaiah as if separate, is spoken of as one and the same. And observe what he says: 'He has put a mitre on 'me as on a bridegroom, and adorned me with ornaments as 'a bride.' (Is. lxi. 10.) When he speaks of the bridegroom in connection with head, the bride in connection with body, bridegroom and bride appear to be two and one. Otherwise how are we the members of Christ? The apostle saying very plainly, 'Ye are Christ's body and members.' We are all at the same time Christ's members and body; not we who are in this place only, but throughout the whole world. [Bede 24 34.]
- 11 94. 116. Ch. x. So then sometimes in the Scriptures Christ is commended so that thou mayest understand the Word equal with the Father. So sometimes that thou mayest understand the Mediator, since the Word was made flesh, that He might
 8 85. dwell among us. . . . But so sometimes that thou mayest understand the Head and body, the apostle himself very plainly explaining what was said of man and wife in Genesis. 'They
 9 27. 'two' said he, 'are in one flesh.' See ye that he himself explains that we do not seem to dare to say anything of our own conjectures. For said he, 'the two are in one flesh, and he
 11 94. added, "This is a great sacrament (*sacramentum*) . . . but "I speak concerning Christ and the Church.'" According to this, then, from what has been said, the Church also is understood in Christ. The two are in one flesh, there is not now two, but one flesh. And in the same manner bridegroom and bride, so Head and body, for the head of the woman is the man. Whether, therefore, I say, Head and body, or I say Bridegroom and bride, understand ye one. Therefore the

same apostle, when he was yet Saul, heard, 'Saul, Saul, why persecutest thou me?' since the body is joined to the Head. And when now the preacher of Christ might suffer from others those things which he himself had done while a persecutor, 'that I may fill up,' said he, 'those things that are wanting of the sufferings of Christ in my flesh,' shows that what he suffered belonged to the sufferings of Christ, which cannot be understood respecting the Head, which now in heaven suffers not at all, but according to the body, that is, the Church. Because the body with its Head is one Christ. [Bede 24 33.]

Ibid., *Sermo* xliv., tom. x., p. 238.

117. But some one says, if the root is planted in the hearts of the faithful, certainly the faithful are seen still to be in the world. For how is this root planted in heaven? Do you 11 94. wish to know how? Because the hearts of the faithful are in heaven, because daily they are raised to heaven, when the priest says, 'Lift up your hearts.' They who follow, respond, 12 121. 'We lift them up to the Lord.' And the apostle says, 'But our conversation is in heaven.'

Ibid., *Sermo* cxxv., cap. 3, tom. x., p. 314.

118. 'Give us this day our daily bread,' comes next in the prayer. Whether we ask here of the Father support necessary for the body, by 'bread,' signifying whatever is needful for us, or whether we understand that 'daily bread which ye are soon to receive from the altar, well it is that we pray that He would give it us. For what is it we pray for, but that we may commit no evil, for which we should be separated from that Holy Bread. And the *Word of God which is preached daily is bread*. For because it is not bread for the stomach, it is not 11 62. on that account not bread for the soul. But [*when this life shall have passed away, we shall neither seek that bread which hunger seeks; nor shall we have to receive the sacrament of the altar, because we shall be there with Christ, whose body we do now receive.*]—p. 524. Nor will those words which we are now speaking, need to be said to you, nor the sacred volume to be read, when we shall see Him, who is Himself the Word of God, by whom all things were made.

Ibid., *Sermo* cxi., cap. 3, tom. x., p. 316.

119. 'And they drew nigh to the village whither they went. . . . they said abide with us, &c.' (Luke xxiv. 28, 29.) What unbelief had offered, hospitality returns. The Lord, therefore, presented Himself in the breaking of bread. Learn ye where you may seek the Lord, learn where you may entertain Him, learn where you may know Him when you eat Him. For the faithful know something which they better understood in the lesson itself, than they who have not known.
- 9 5, The Lord was known to them, and after He was known He
80. never appeared, *He departed from them in body whilst He was held by faith.* For, therefore, the Lord *absented Himself in body from the whole Church, and ascended into heaven, that faith might be established.* For if thou knewest nothing except what thou seest, where is faith? But if thou believest also what thou seest not, when thou seest thou wilt rejoice.

De Diversis, *Sermo* ix., cap. 7, tom. x., p. 459.

120. 'Give us this day our daily bread.' There is a necessary supply of bodily food, for the preservation of our daily life, without which we cannot live. This is food and clothing, but the whole is understood in a part. When we ask for bread, we thereby understand all things. [*There is spiritual food also which the faithful know, which ye too will know, when ye shall receive it at the altar of God. This also is 'daily bread,' necessary only for this life. For shall we receive the Eucharist when we shall have come to Christ Him-*
- 12 13. *self, and begun to reign with Him for ever? So then the Eucharist is our daily bread; but let us in such wise receive it, that we be not refreshed in our bodies only, but in our souls.*]
—p. 524. For the virtue which is there apprehended
- 10 38. is unity, that gathered together into His body, and made His members, we may be what we receive. Then will be indeed our daily bread. Again, *what I am handling before you now is 'daily bread;'* and the daily lessons which you hear in Church are *'daily bread,'* and the hymns ye hear and repeat are *'daily bread.'* For all these are necessary in our state of pilgrimage. But when we shall have got thither, shall we hear

the book (*codicem*)? We shall see the Word Himself, we shall hear the Word Himself, we shall eat Himself, we shall drink Himself, as angels only do. Do the angels need books, and interpreters, and readers? Surely not. They read in seeing, for the reality (*veritatem*) itself they see, and are abundantly satisfied from that fountain, from which we obtain some few drops.

Ibid. *Sermo* xl., cap. xxi., xxii., xxviii., xxxii., tom. x., pp. 505-507.

121. Ch. xxi. 'And thy brother,' said he, 'came with guile, 9 117.
'and took away thy blessing,' we said, See ye what is 'with
'guile?' Here guile is not guile. How is guile not guile?
How is rock not rock? How is sea called sea and it is not sea?
for it signifies another thing. So earth is called earth, and it
is not earth; for it signifies another thing. So rock is called 10 7,
rock and it is not rock, for it signifies another thing. So 8.
mountain is called mountain, and it is not a mountain. So
our Lord Jesus Christ is called the Lion of the tribe of Judah,
and the Lord Jesus Christ is not a lion. So He is called a
Lamb, and He is not a lamb. So He is called an Animal,
and He is not an animal. So He is called a calf and another
thing. So He is called guile, and He is not guile. Why
then is He called guile? Let us enquire. Why are all
these things so called? Let us enquire. Why was He called
a Lion? On account of courage. Why was He called a
Rock? On account of firmness? Why was He called a Lamb?
On account of innocency. Why was He called an animal, a
calf? On account of sacrifice. Why was He called a Moun-
tain? On account of magnitude. Why Manna? On account
of sweetness. Why then guile? Now what is guile? Let
us see and find out why He has been called guile. For we
know what a rock is. Yet rock is called of a man stupid and
hard; and rock is called of a man strong and immovable, and
thence thou hast brought firmness to commendation, and hard-
ness to contempt. In the rock we recognise firmness, and we
understand Christ as the rock; but the rock was Christ. In
the lion we recognise courage, and yet the devil was named a
lion. What do we recognise in guile? That we may under-

stand guile in a figure just as a mountain is also understood, as a lion is understood, as a rock is understood, and other things.

11 117. 122. Ch. xxii. What then is guile? When one thing is done and another is represented. When, therefore, there is
 10 8. one thing in intention, another in deeds, it is called guile. Guile then in proper signification is blameable, as rock in proper
 7 74. signification is. He who shall say that the Rock was Christ
 10 7. in proper signification blasphemes, as he who shall say that
 11 105. the calf was Christ in proper signification. A calf in proper signification is an animal, in figure a sacrifice; in proper signification a stone is hard earth, in figure firmness. Guile in proper signification is fraud, in figure itself is a figure; for every figurative lesson or form of speech seems to utter one thing carnally and represent another spiritually. . . .

9 117. 123. Ch. xxviii. They have then of the dew of heaven and of the fatness of the earth. Of the dew of heaven are all the Scriptures, and every divine word. But of the fatness of the earth are all visible sacraments, for a visible sacrament pertains to earth. All these, both bad and good, have in the Church in common, for these both have the sacraments and participate of them, and what the faithful know of corn and wine, they have of the dew of heaven, for the word of God from heaven descends upon all men, The word of God comes and waters; but who may water, and what may water observe. For he waters these and those, that is, the evil and the good. But these evil men convert the rain into the root of thorns, but these good men draw the rain to good fruit. For at one time God rains upon the cornfield and upon thorns; but He rains to the cornfield for the granary, to the thorns for the fire; so the word of God rains upon all men. Let every one see what kind of root he has; let every one see where he draws the good rain, and if he draws it, that it generates thorns, must therefore the rain of God be blamed? Before it comes to the root that rain is sweet, the word of God is sweet until it comes to an evil heart, and converts to fraud God's own rain, converts to hypocrisy, converts to the roots of evil concupiscence, to their perversities and corruptions. He begins to generate thorns, but from the good rain, for he has it from the dew of

heaven; and since all evil men are not excluded from the sacraments of God, he has also of the fatness of the earth, which they know who now intend to be partakers of the mysteries of the faithful. Since these may pertain to both, not yet pertain to all nations, except to the spiritual, for these pertain to the Church, which fills the whole world.

124. Ch. xxxii. As the governor of the Church is thought 9117.
to say, Lo, thou shalt have of the fatness of the earth, and of the dew of heaven; thou dost use the sacraments, thou dost eat judgment to thyself, thou drinkest judgment to thyself; for he who eateth and drinketh unworthily, eateth and drinketh judgment to himself. Thou knowest that thou art admitted from the necessity of the peace of the Church, thou hast nothing in thine heart except perturbations and divisions. Therefore thou livest by thy sword, for in that which thou receivest of the dew of heaven, and of the fatness of the earth not to thyself that thou mayest live; for this doth not delight thee, nor the Lord is sweet to thee. For if this thing did delight thee, and the Lord was sweet to thee, thou wouldest imitate the humility of the Lord and not the pride of the devil. Although therefore he may receive the mystery of the Lord's humility from the dew of heaven, and from the fatness of the earth, yet he does not lay aside the pride of the devil.

Ibid. Sermo xlviii., cap. vi., tom. x., p. 517.

125. Nevertheless, because this bread, which may be seen and handled, is given both to the good and bad, there is a 11 63.
daily bread, for which the children pray. *That is the word of God, which is dealt out to us day by day. . . . Our daily food then in this earth is the word of God, which is dealt out always in the churches; our hire after labour is called eternal life.* Again, if by this our daily bread thou understand what the faithful receive, what ye shall receive when ye have been baptized, it is with good reason that we ask and say, 'Give us this day our daily bread,' that we may live in such sort, as that we be not separated from that altar.

Ibid. Sermo lxxxiii., tom. x., pp. 555, 556.

126. I am mindful of my promise. For [*I promised to* 11 38.

- 12 80. *you who have been baptized, a sermon, in which I was to explain the Sacrament of the Lord's Table, which ye have even now seen, and whereof ye became partakers last night. Ye ought to know what ye have received, what ye are about to receive, what ye ought daily to receive. That Bread which ye see on the altar, sanctified by the Word of God, is the Body of Christ. That cup, rather what the cup holds, sanctified by the Word of God, is the blood of Christ. By these things the Lord Christ willed to commend His Body and Blood, which he shed*
- 10 38. *for us for the remission of sins. If ye have well received,*
- 11 95. *ye are what ye have received.*]— pp. 528, 529. For
- 12 112. the apostle says, 'We being many, are one bread and one body.' He so explains the sacrament of the Lord's table. 'We being many are one bread and one body.' He commends in a certain manner to you in that bread to love unity. For is that bread made of one grain? Were there not many grains of wheat? But before they came to be bread, they were separated. And after a certain crushing, they are conjoined by water. For unless the wheat is crushed, and sprinkled with water, it comes not to that form at least which is called bread. So also you before the humiliation of fasting, in the sacrament of exorcism, were crushed as it were. Baptism approached and you were sprinkled as it were with water; that you might come to the form of bread. But the bread is as yet without fire. What, therefore, does
- 9 25. the fire signify? This is Chrism. For the oil of our fire is
- 10 37. the sacrament of the Holy Spirit. . . . Then the Holy
- 11 38. Spirit approaches; after the water the fire, and ye were made
- 95, 97. (*efficimini*) bread, which is the body of Christ. And therefore
- 12 71, unity is signified in a certain manner. Observe ye the sacra-
112. ment in its order. First, after prayer, you were admonished
- 6 16. to lift up the heart. The members of Christ are taught this.
- 12 65, For if ye are made the members of Christ, where is your Head?
121. The members have a head. If the head had not gone before, the members would not follow. Whither went your Head? What do you read in the symbol? (Creed) 'On the third day He arose from the dead, ascended into heaven, sitteth at the right hand of the Father.'

127. Our Head, then, is in heaven. Therefore, when

it is said, 'Lift up your heart,' you respond, 'We lift it 12 80,
'up to the Lord.' And you do not ascribe this very heart 121.
which you lift up to the Lord to your own strength,
because to lift up the heart is the gift of God. Then when the
people have responded, 'We lift up our heart to the Lord,' the
bishop or presbyter who offers, says, 'Let us give thanks unto 12 65,
'our Lord God,' for ye lift up your heart, and ye attest, saying, 89.
'It is meet and right,' that we also give thanks to Him who
made us to lift up the heart to our Head. Then after the
consecration of the sacrifice is said, in which (consecration) He
willeth that we ourselves be His sacrifice, and that we be
God's sacrifice is that which is chiefly to be shown, that is, the
sign of the thing which we are. Lo, as soon as the consecration
is ended, we say the Lord's Prayer, which you have received
and recited. . . . Therefore the sacraments are great, very
great. Do you wish to know how they are commended? The
apostle says, 'He who eats the body of Christ, or drinks un-
'worthily the cup of the Lord, shall be guilty of the body and
'blood of the Lord.' What is it to receive unworthily? To
receive scornfully, to receive contemptibly. Let not that 12 112.
appear common to thee which thou seest. What thou seest 11 95.
passes away, but that which is signified is invisible, does not
pass away, but remains. Lo, it is received, it is eaten, it is 9 91.
consumed. Is the Church of Christ consumed? Are the 12 112.
members of Christ consumed? Never. Here they are made
clean, there they are crowned. Therefore that which is signi-
fied shall remain eternally, although it may seem to pass away.
Therefore so receive ye, that ye may ponder unity well, that
ye may have unity in heart; always fix the heart on high.
Let not your hope be on earth, but in heaven; let your faith
be fixed in God, acceptable to God. For that which you do
not even see here, but believe; you shall see there, where
without end ye shall rejoice.

Sermo ix., appendix, tom. x., pp. 369-371.

128. Brethren, I must tell you and teach you according to 10 9.
my poor abilities . . . and must convey to you what you
may hold as a rule in the interpretation of all Scripture. Every
thing that is said or done is to be understood either in its

literal signification (*per suam proprietatem*) or else it signifies something figuratively (*aliquid figurate*), or at least contains both of these at once, both its own literal interpretation (*propriam cognitionem*) and a figurative signification (*figuratam significationem*) also. Thus I have set forth three things, examples of them must now be given, and from whence but from the Holy Scriptures?

- 10 9. 129. We may take what was said in the proper sense (*proprie*), that the Lord suffered, that He rose again, and ascended into heaven; that we shall rise again at the end of the world, that we shall reign with Him for ever, if we do not despise Him. Take all this as spoken in the proper sense (*proprie*), and look not out for figures (*figuras*), as it is expressed, so it really is. And so also with divers actions. The apostle went up to Jerusalem to see Peter, the apostle actually did this, it actually took place, it was an action peculiar to himself. It is a fact which he tells you; a simple fact according to its literal meaning (*secundum proprietatem*.)
- 10 11. 'The stone which the builders refused, is become the head of 'the corner,' is spoken in a figure (*per figuram*.) If we understand 'the stone' in the proper sense (*proprie*) what stone did the builders refuse, which became the Head of the corner? If we take 'the corner' in the proper sense, on the head of what corner was this stone figuratively made. If we admit that it was figuratively expressed, and take it so, the corner-stone is Christ; the Head of the corner is the Head of the Church. . . . Ye have heard an instance of a literal expression as 'that we shall rise again;' of a literal action as that, according as it is said, 'Paul went up to Jerusalem to 'see Peter.' 'The stone which the builders refused,' is a figurative expression.

- 10 12. 130. There is now due to your expectation an example made out of both together, something which is at once a literal fact, and which also signifies something else figured by it.
- 'We know that Abraham had two sons, the one by a bond-maid, the other by a free woman;' this was literally a fact, not only a story, but a fact; are you looking for that which was figured in it? 'These are the two Testaments.'

Sermo ad Infantes inter Opera B. Fulgentii Episcopi Ruspensis Epistola ad Ferrandum Diaconum. Sermo B. Augustini Episcopi ante altare ad Infantes de sacramento. [A Sermon of Augustine, as explained and applied by Fulgentius], Bib. Mag., Vet. Patr., tom. vi., pt. 1. pp. 185, 186.

131. 'No one of the faithful ought to be anxious 12 80,
' respecting those who, although they are rightly baptized in a 115.
' sound state of mind, yet, though death take them off suddenly, are not permitted to eat the flesh of the Lord and
' drink His blood, on account, namely of that saying of the
' Saviour, in which He said, "Unless ye eat the flesh of the
' Son of man, and drink his blood ye have no life in you." For
' whoever will consider this not merely according to the mysteries of the reality, but according to the reality of the mystery, will see at once, that *this took place in the very laver of*
' *holy*¹ *regeneration.* For what is done in the sacrament of
' holy baptism, but that believers are made members of our
' Lord Jesus Christ, and belong to the communion of his body
' by ecclesiastical unity.'

132. 'For the blessed apostle says to them, "Ye are the 12 80,
' "body of Christ, and members in particular." (1 Cor. xii. 27.) 115.
' Whom he shews not only to be partakers of the sacrifice itself, but *to be themselves the holy sacrifice itself*, when he
' directs them humbly to present themselves to God a living
' sacrifice, saying, I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice,
' holy, acceptable unto God.' (Rom. xii. 1.) Which also St
' Peter, teaching in like manner, says, "And ye also as living
' "stones, are built up a spiritual house, a holy priesthood,
' "to offer up spiritual sacrifices, acceptable to God by Jesus
' "Christ." (1 Pet. ii. 5.) Whence the blessed Paul, when
' in a certain place he had said, "The cup of blessing
' "which we bless, is it not the communion of the blood of
' "Christ?" (1 Cor. x. 16.) In order that he might show that 7 44.
' we are the real bread itself and the real body, immediately
' added, "For we being many are one bread and one body, all
' "of us who partake of that one bread?" Whence, he says,
' in another place, "There is one body and one spirit, even as

“ye are called in one hope of your calling.” (Eph. iv. 4.) And again, “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (vers. 15, 16.)

- 12 80, 133. ‘For also insisting upon the view that *we are the*
115. *flesh of the Lord*, he says, “For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh, and
7 44. “of his bones.” (Eph. v. 29, 30.) Wherefore since “we being many are one bread and one body,” then does each one begin to be a partaker of that one bread, when he begins to be a member of that one body, which, in each of its members, when it is joined in baptism to the head Christ, is then at once truly offered to God a living victim. For by that gift of birth he so becomes a sacrifice as he becomes also a temple, Which the blessed apostle teaching, says, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.” (1 Cor. iii. 16.)

- 12 80, 134. ‘Therefore, how can it be, that he who becomes a
115. member of the body of Christ does not receive that which he becomes? When in truth he becomes a true member of that body, of which body there is a sacrament in the sacrifice. Therefore by the regeneration of holy baptism he becomes that which he is about to take from the sacrifice of the altar. Which also we well know that the holy Fathers without hesitation believed and taught. The blessed Augustine also made a very excellent sermon on this point, also suited for the edification and instruction of the faithful, which entire sermon I prefer to subjoin to my epistle.’

- 8 36. 135. [*This which ye see on the altar of God, ye saw last*
9 30, *night also; but what it was, what it meant, of how great a*
68. *thing it contained the sacrament, ye have not yet heard.*
12 113, *What ye see, then, is bread and a cup, what your eyes also*
115. *report to you; but what your faith requires to be taught, the*
12 13. *bread is the body of Christ, the cup the blood of Christ.]*
This indeed is but briefly stated, and it may suffice for faith,

yet faith requireth instruction. For the prophet saith, 'If ye
 'will not believe, ye shall not understand.' (Isaiah vii. 9.)
 You may therefore say to me, thou hast bidden us to believe,
 explain, that we may understand. [*But some such thoughts*
as this may arise in the mind of some one, 'Our Lord Jesus
'Christ, we know whence He took flesh, of the Virgin Mary.
'He was nursed as an infant,' &c., (going briefly through His
life, death, resurrection.) He ascended into heaven, thither
He lifted aloft His body, thence He is to come to judge the
quick and the dead; there He is now sitting at the right
hand of the Father. How is the bread His body? And the 8 83.
cup, or what the cup contains, how is it His blood? These 10 52.
things, brethren, are therefore called sacraments, because in 12 13.
them one thing is seen, another understood. What is seen 13 52.
hath a bodily form [speciem], what is understood hath a
spiritual fruit.]—p. 530.

136. If, then, you wish to understand the body of Christ, 7 44.
 hear the apostle saying to the faithful, 'Ye are the body of 8 36,
 'Christ and His members.' If therefore ye are the body of 85.
 Christ and His members, the mystery of yourselves is placed 9 30,
 upon the Lord's table; ye receive the mystery of yourselves. 150.
 To that which ye are, ye answer, Amen, and by answering sub- 11 97.
 scribe to it. For you hear 'The body of Christ' and you answer, 12 80,
 Amen. Be a member of Christ's body, that your Amen may be 113,
 true. Why therefore in the bread? Let us here say nothing of 115.
 our own, let us constantly hear the apostle himself, who, when he 10 38.
 was speaking of that sacrament, said, 'we being many are one 11 81.
 'bread and one body;' [The above section is quoted by Ber- 9 15.
 tram, 25 60] understand and be joyful; unity, truth, piety, charity. 14 47.
 'One bread.' What is one bread? 'We being many are one
 'body.' Recollect that bread is not made of one grain, but
 of many. When ye were exorcised, ye were, as it were,
 ground. When ye were baptized, ye were, as it were, sprinkled
 with water. When ye received the fire of the Holy Spirit, ye 11 97.
 were, as it were, baked. *Be what ye see, and take what ye are.* 14 47.

137. This the apostle spoke concerning the bread. And 8 85.
 what we are to understand respecting the cup, is evident 9 30.
 without further remark. For as in order that there may be 12 89,
 the visible form (*species*) of bread, many grains are moistened 115.
 10 69.

into one mass, as that happens which the Holy Spirit says of the faithful, 'There was in them one soul and one heart 'towards God.' (Acts iv. 32); so also with respect to the wine. Brethren, recollect whence wine comes. Many separate grapes hang upon a bunch, but the juice of them is mingled together into one. So also hath the Lord Christ represented us, wished us to belong to Himself, consecrated upon His table the mystery (sacrament) of peace and our unity. He who receives the mystery of unity, and does not hold the bond of peace, does not receive the mystery in favour of himself, but as a testimony against himself. [Bede 24 26.]

- 9 107. 138. 'I [Fulgentius] think that my argument is confirmed by
 12 80, 'the sermon of the celebrated doctor Augustine; and that there is
 115, 'no room for any one to doubt that each one of the faithful is
 'then made a partaker of the body and blood of the Lord, when
 'in baptism He is made a member of the body of Christ, and
 'is not separated from that communion of the bread or cup, he
 'may depart from this world belonging to the unity of the body
 'of Christ. To wit, he is not deprived of the participation and
 'benefit of that sacrament, when he himself is found to be what
 'that sacrament signifies. Pray for us, holy and venerable
 'brother.'—[Bede, 24 27.] [I subjoin a fragment of a
 sermon of S. Augustine, published by Cardinal Mai.—E. B.
 Pusey.]
- 11 96. 139. [What voice of the Lord have ye heard inviting us?
 Who invited? Whom did He invite? The Lord hath invited
 His slaves, and hath prepared for them Himself as their
 Food. Who would dare to eat his Lord? And yet He says,
 'He that eateth Me, liveth by Me.' When Christ is eaten,
 life is eaten. Nor is He slain that He may be eaten,
 but He quickeneth the dead. When He is eaten, He re-
 fresheth, and faileth not. Let us not, then, dread, brethren,
 to eat that Bread for fear that we should finish It, and after-
 wards should not find what to eat. Let Christ be eaten; when
 8 72. eaten, He lives; because when slain He rose again. And when
 11 95. we eat we do not make it] Him Christ, [into parts, and, in-
 12 112. deed, it so happens in the sacrament], indeed it is so done in
 the sacrament. *Nec quando manducamus, partes de Illo faci-*
mus. Et quidem in sacramento sic fit [and the faithful

know how they eat the flesh of Christ. Each one receives his part, whence too the grace itself is called ‘particles’] partes, parts. [In parts He is eaten, and He the whole remaineth entire. By parts He is eaten in the sacrament, and He the whole remaineth entire in heaven, He the whole remaineth entire in thy heart. For He was whole with the Father, when He entered the Virgin. He filled her, and departed not from the Father. He came in the flesh, that men might eat Him, and He remained entire with the Father, that He might feed angels. For what ye may know, brethren, both ye who know, and ye who know not, ought to know. When Christ was made man, man did eat angels’ food. Whence? How? In what way? By what merits? By right of what dignity would men eat angels’ bread, unless the Creator of angels had become man? Let us eat then fearlessly. That which we eat is not consumed. What is to eat Christ? It is not only to receive His body in the sacrament. For many unworthy receive, of whom saith the Apostle, ‘Whoso eateth the bread and drinketh the cup of the Lord unworthily, eateth and drinketh judgment to himself.’ But how is Christ to be eaten? How, He Himself says, ‘He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.’ If he abideth in me, and I in him, then he eateth, then he drinketh. But he that abideth not in me nor I in him, although he receive the sacrament, he getteth great torment. What then ‘he that abideth me’ means, Himself says in another place, ‘He that keepeth my commandments, abideth in me, and I in him.’]—pp. 540-542. [Bede, 24 31.]

8 90,
91.9 108,
110,
119,
158.

22.

CHRYSOSTOM.

Flourished about A.D. 398.

Homilia in Psalmum xcvi. [xcvi.] tom. iii., pp. 1031-1033.

1. ‘I have no pleasure in you, saith the Lord Almighty, and I will not accept a sacrifice at your hands. For from the rising of the sun even to the going down thereof, my name has been glorified among the Gentiles; and in every place sacrifice [incense] is offered to my name, and a pure

12146,
172.

- ‘offering.’ (Mal. i. 11.) See how excellently and clearly he
- 9 19. interpreted the mystical table (*μυστικὴν τράπεζαν*) which is an unbloody sacrifice. But he calls holy prayer pure incense which is offered with sacrifice, for this incense is agreeable to God when not taken from the roots of earthly things, but which is sent forth from a pure heart. ‘Let my prayer be ‘set before Thee as incense.’ (Ps. cxl. 2.) Dost not thou see how everywhere it is permitted to shine with angelic service? Dost not thou see that neither the altar (*θυσιαστήριον*) nor the song is circumscribed by boundaries? ‘In ‘every place incense shall be offered in my name.’ There is then a pure sacrifice; the first, indeed, is the mystical table, a sacrifice heavenly and world wide. But there is also a difference among us of many sacrifices. For since the law in the Old Testament had many sacrifices, one for sins, another called a burnt offering, another of praise, another of salvation, another concerning the cleansing of lepers, and others many and various for those who are reckoned among innumerable pollutions, and the number of sacrifices was great and boundless according to the law, but now grace having come, embraces by one all sacrifices, establishing one true sacrifice. But we also have among ourselves various sacrifices which do not fall in with the law, but are suited to angelic [evangelical] grace. And dost thou desire to be taught these sacrifices which the
12173. Church has, that without blood, without smoke, without altar (*βαμβύ*) and other things, the gospel gift returns again to God, and that the sacrifice is pure and undefiled? Hear thou the Holy Scripture plainly setting before thee this difference and variety. There is then the first sacrifice, of which I have spoken before, that intellectual and mystical gift of which Paul says, ‘Be ye therefore followers of God, as dear children, and walk in ‘love, as Christ also hath loved us, and hath given himself for us, ‘an offering, a sacrifice to God for a sweet smelling savour.’ (Eph. v. 1, 2.) Another sacrifice is that of the martyrs; and what discourse attests this? Hear thou Paul: ‘I beseech you, therefore, ‘brethren, that ye present your bodies a living sacrifice, holy, ‘acceptable to God.’ (Rom. xii. 1.) Thou hast the first sacrifice of salvation, the second of the martyrs, the third of prayer. ‘Let ‘my prayer be set forth before thee as incense; the lifting up of

‘my hands as an evening sacrifice.’ (Ps. cxli. 2.) A fourth arises from praise, that is, from hymns. ‘Offer to God a ‘sacrifice of praise.’ (Ps. cvii. 22.) A fifth arises from righteousness. ‘Then shalt thou be pleased with a sacrifice of ‘righteousness.’ (Ps. li. 19.) A sixth from alms. A sacrifice pure and immaculate is, he says, ‘to visit the fatherless ‘and widows in their affliction.’ (James i. 27.) A seventh is of a joyful sound. But a victorious noise in war is a joyful sound. For one is a loud crying, and the other a joyful sound. Since after victory in war soldiers shout, that is a joyful sound, a sign of victory. On which account the Prophet called them blessed who singing the song against their enemies should see the victory of Christ, saying, ‘Blessed is the people ‘that know the joyful sound.’ (Ps. lxxxix. 15.) Then there is the joyful sound, the victorious noise in war. Since then the Saviour took the victory from all, saying, ‘Be of good ‘cheer, I have overcome the world ;’ (John xvi. 33.) offering this hymn to the Victor, we make a joyful noise, which the Prophet calls blessed, saying, ‘I went round and offered in his ‘tabernacle the sacrifice of shouting.’ (Ps. xxvii. 6.) The eighth is another. ‘Sacrifice to God is a broken spirit ; a ‘broken and humbled heart God will not despise.’ (Ps. li. 17.)

2. Dost thou wish to see what kind of sacrifices are performed by us ? There is also another new sacrifice, which is accomplished by preaching of the Gospel. That is doctrinal discourse, of which the apostle Paul says, ‘Ministering the ‘Gospel of God, that the offering up of the Gentiles might be ‘acceptable, being sanctified by the Holy Ghost.’ (Rom. xv. 16.) Dost thou see that he declared preaching of the Gospel was offering to God ? Thou hast therefore the first sacrifice, the gift of salvation, the second of martyrs, the third of prayer, the fourth of a joyful noise, the fifth of righteousness, the sixth of alms, the seventh of praise, the eighth of contrition, the ninth of humility, the tenth of preaching ; although I passed over a certain one, since I numbered the ninth in my mind, I thought that I delivered ten. What then, has a kind of sacrificing been passed over ? There is a tenth sacrifice of bearing fruit, of which Paul speaks : ‘I have received the ‘things which were sent from you through Epaphroditus, a

12146,
172.

‘sacrifice, an odour of a sweet smell.’ (Phil. iv. 18.) Dost thou see that the beneficence towards the saints is called by Paul a ‘sacrifice?’ Thou hast, then, various forms of sacrificing.

Sermo de Pentecos. tom. vi., p. 229.

3. For He our Lord being one as to substance framed for all things. How for all things? On account of our salvation. Thou art made a branch, and He makes a root. For He is the vine, but ye are the branches. Dost thou wish to journey? He is made to thee a way. ‘I am the way, by me if any man ‘enter in, he shall go in and out and find pasture.’ Art thou made a sheep? He is made to thee a shepherd. ‘I am the ‘good shepherd, for the good shepherd giveth his life for the
 7 73. ‘sheep.’ Art thou made a sinner? He is made to thee a
 12 38. Lamb. ‘Behold the Lamb of God which taketh away the sin
 11109. ‘of the world.’ Dost thou wish to eat? He is made to thee a table. Dost thou wish to drink? He is made to thee a cup. ‘He that eateth my flesh and drinketh my blood, ‘dwelleth in me and I in him.’ (John vi. 56.) Dost thou wish to be clothed? He is made to thee clothing. ‘For as ‘many of you as have been baptized into Christ have put on ‘Christ.’

In Matt., hom. xxv., tom. vii., p. 259.

12172. 4. For this cause Paul also said, ‘Be ye thankful.’ For the best preservative of any benefit is the remembrance of the benefit, and a continual thanksgiving. [*For this cause even the awful mysteries, so full of that great salvation, which are celebrated at every communion, are called a sacrifice of thanksgiving, because they are the commemoration of many benefits and they signify the very sum of God’s care for us, and by all means they work upon us to be thankful. For if His being born of a virgin was a great miracle, and the Evangelist said in amaze, ‘Now all this was done,’ His being also slain, what place shall we find for that? Tell me, I mean, if to be born is called ‘all this;’ to be crucified, and to pour
 13 72. forth His blood, and to give Himself to us for a spiritual feast and banquet—what can that be called? Let us, there-*

fore, give Him thanks continually, and let this precede both our words and our works.'—pp. 566, 567.

Ibid., hom. l., tom. vii., pp. 454-456.

5. [Let us also touch the hem of His garment, or rather, if we be willing, we have Him entire. For indeed His body is set before us now, not His garment only, but even His body; not for us to touch it only, but also to eat and be filled. Let us now then draw near with faith, every one that hath an infirmity. For if they that touched the hem of His garment drew from Him so much virtue, how much more they that possess Him entire? Now to draw near with faith is not only to receive the offering, but also with a pure heart to touch it; to be so minded as] if or though [approaching Christ Himself. For what if thou hear no voice? yet thou seest Him laid out; or rather thou dost also hear His voice, while He is speaking by the Evangelists. Believe, therefore, that even now it is that Supper, at which He Himself sat down. For this is in no respect different from that. For neither doth man make this and Himself the other; but both this and that is His own work. When therefore thou seest the priest delivering it unto thee, account not that it is the priest that doeth so, but that it is Christ's hand that is stretched out.]—pp. 567, 568. Even as when he baptizes, he doth not baptize thee, but it is God that possesses thy head with invisible power, and neither angel nor archangel nor any other dare draw nigh and touch thee, even so now also. For when God begets, the gift is His only. Seest thou not those who adopt to themselves sons here, how they commit not the act to slaves, but are themselves present at the judgment-seat? Even so neither hath God committed His gifts to angels, but himself is present, commanding and saying, 'Call no man 'Father on earth;' not that thou shouldest dishonour them that gave thee birth, but thou shouldest prefer to all those Him that made thee, and enrolled thee amongst his own children. [For He that hath given the greater, that is, hath set Himself before thee, much more will He not think scorn to distribute unto thee of His body. Let us hear therefore, both priests and subjects, what we have had vouchsafed to us;

13 63.

13 63.

12 83.

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13 64.

- 13 64. *let us hear and tremble. Of His own flesh He hath granted us our fill ; He hath set before us Himself sacrificed. What excuse shall we have then if when feeding on such food, we commit such sins? when eating a Lamb, we become wolves? when feeding on a sheep we spoil by violence like the lions?]*—p. 568. Now upon the Jews God every year bound in their feasts a memorial of His peculiar favours to them; but for thee, every day, as I may say, through these mysteries. . . .
- 11 98. *[Wouldest thou do honour to Christ's body? Neglect Him*
- 13 65. *not when naked; do not, while here thou honourest Him with silken garments, neglect Him perishing without of cold and nakedness. For He that said 'This is my body,' and by His word confirmed the fact, this same said, 'Ye saw me a 'hungered, and fed me not;' and, 'Inasmuch as ye did it 'not to one of the least of these, ye did it not to me.']*—p. 569. For this indeed needs not coverings, but a pure soul; but that requires much attention. . . . For what is the profit, when His table indeed is full of golden cups, but He perishes with hunger? First fill Him, being an hungered, and then abundantly deck out His table also. Dost thou make Him a cup of gold, while thou givest Him not a cup of cold water? . . . What again, if seeing one wrapped in rags, and stiff with cold, thou shouldest neglect giving Him a garment, and build golden columns, saying, thou wert doing it to His honour, would He not say that thou wert mocking, and account it an insult, and that the most extreme? . . . Why, then, doth He Himself say, 'The poor always ye have 'with you, but me ye have not always?' . . . To revive her He said these things. For in proof that for her comfort He said it, He added, 'Why trouble ye the woman?' and with regard to our having Him really always with us, He saith, 'Lo, I am with you alway, even unto the end of the world.'

Ibid., Hom. lxxxii., tom. vii., pp. 698, 699, 703-705.

6. *[After this Satan entered into him [Judas], not as despising the Lord's body, but thenceforth laughing to scorn the traitor's shamelessness . . . Like as the Old Testament had sheep and bullocks, so this has the Lord's blood.]*—p. 569.

- 13 59. Hence also he shews that He is soon to die, wherefore also He

made mention of a Testament, and He reminds them also of the former Testament, for that also was dedicated with blood. And again He tells the cause of His death, 'which is shed for many for the remission of sins;' and He saith, 'Do this in remembrance of me.' Seest thou how He removes and draws them off from Jewish customs? For like as ye *did that*, He saith, in remembrance of the miracles in Egypt, so *do this* likewise in remembrance of me. 4 7. 6 10.

7. [*That was shed for the preservation of the first-born, this for the remission of the sins of the whole world. For 'This,' saith He, 'is my blood, which is shed for the remission of sins.'*—pp. 569, 570. But this He said indicating thereby that His passion and His cross are a mystery, by this, too, again comforting His disciples. And like as Moses saith, 'This shall be to you for an everlasting memorial,' so He too, 'in remembrance of me,' until I come. Therefore also He saith, 'With desire I have desired to eat this Passover,' that is, to deliver you the new rites, and to give a Passover, by which I am to make you spiritual. [*And He Himself drank of it. For lest on hearing this, they should say, What then? do we drink blood, and eat flesh? and then be perplexed, therefore lest they should be troubled then likewise, He first did this Himself, leading them on to the calm participation of the mysteries. Therefore He Himself drank His own blood.*] 13 59. 4 7. 9 19. 6 10. —p. 570. What, then, must we observe that other ancient rite also? some one may say. By no means. For on this account He said, 'Do this,' that He might withdraw them from the other. . . . As then in the case of the Jews, so here also He hath bound up the memorial of the benefit with the mystery, by this again stopping the mouths of heretics. For when they say, Whence is it manifest that Christ was sacrificed? together with the other arguments we stop their mouths from the mysteries also. For if Jesus did not die, of what are the consecrated elements the symbols? 10 53. 13 59.

8. Seest thou how much diligence hath been used, that it should be ever borne in mind that He died for us? For since the Marcionists and Valentinians, and Manichæans were to arise, denying this dispensation, He continually reminds us of the passion even by the mysteries, (so that no man should be

deceived); at once saving, and at the same time teaching by means of that sacred Table. For this is the chief of the blessings; wherefore Paul also is in every way pressing this.

- 12 32. Then, when He had delivered it, He saith, 'I will not drink 'of the fruit of this vine, until that day when I drink it new 'with you in my Father's kingdom.' For because He had discoursed with them concerning Passion and Cross, He again introduces what He has to say of His resurrection, having made mention of a kingdom in their midst, and so calling His own resurrection. And wherefore did He drink after He was risen again? Lest the grosser sort might suppose the resurrection was an appearance. For the common sort made this an infallible test of His having risen again. Wherefore also the apostles also persuading them concerning the resurrection, say this, 'We who did eat and drink with Him.' (Acts x. 41.) To show, therefore, that they should see Him manifestly risen again, and that He should be with them once more, and that they themselves shall be witnesses to the things that are done, both by sight and by act, He saith, 'Until I drink it new 'with you,' you bearing witness. For you shall see me risen again.

- . . . 9. And wherefore did He not drink water after He was risen again, but wine? To pluck up by the roots another wicked heresy. For since there are certain who use water in
9 19. the mysteries; to shew that both when He delivered the
12 32. mysteries He had given wine, and that when He had risen and was setting before them a mere meal without mysteries, He used wine, 'of the fruit,' He saith, 'of the vine.' But a vine produces wine not water. . . . [*Thus let us do in the mysteries also, not looking at the things set before us, but keeping in mind His sayings. For His Word cannot deceive, but our senses are easily beguiled. That hath never failed, but this in most things goeth wrong. Since then the Word saith, 'This is my body,' let us both be persuaded and believe, and look at it with the eyes of the mind. For Christ*
13 59. *hath given us nothing sensible, but though in things sensible, yet all to be perceived by the mind.*]
—p. 570; but all things to be perceived by the mind [He hath given] by means of things sensible. So also in Baptism, the gift is bestowed by a

sensible thing, that is, by water ; but that which is done is perceived by the mind, the birth I mean, and the renewal. For if thou hadst been incorporeal, He would have delivered thee the incorporeal gifts bare ; but because the soul hath been locked up in a body, He delivers thee the things that the mind perceives, in things sensible. [*How many now say, I would wish to see His form, the mark, His clothes, His shoes. Lo ! Him thou seest, Him thou touchest, Him thou eatest, and thou indeed desirest to see His clothes, but He giveth Himself to thee not to see only, but also to touch and eat, and receive within thee. For neither was it enough for Him to be made man, to be smitten and slaughtered, but He also commingleth Himself with us, and not by faith only, but also in very deed maketh us His body. What then ought not he to exceed in purity, that hath the benefit of this sacrifice ? Purer than what sunbeam should not that hand be, which is to sever this flesh, the mouth that is filled with spiritual fire, the tongue that is reddened by that most awful blood ? Consider with what sort of honour thou wast honoured, of what sort of table thou art partaking ! That which when angels behold, they tremble, and dare not so much as look up at it without awe, on account of the brightness that cometh thence ; with this we are fed, with this we are commingled, and we are made one body and one flesh with Christ, ‘ Who shall declare the mighty works of the Lord, and cause all His praises to be heard ? ’ What shepherd feeds his sheep with his own limbs ? And why do I say, shepherd ? There are often mothers that, after the travail of birth, send out their children to other women, as nurses : but He endureth not to do this, but Himself feeds us with His own blood, and by all means entwines us with Himself.*] Mark it, He was born of our substance. But, you say, this is of no value to all men ; though it does concern all. For if He came to our nature, it is quite plain that it was to all ; but if to all, then to each one ; and how was it, you say, that all did not reap the profit therefrom ? This was not of His doing, whose choice it was to do this in behalf of all, but the fault of them that were not willing. [*With each one of the faithful doth He mingle himself in the mysteries, and whom He begat, He nourishes by Himself, and*

13 59.

13 60.

13 60.

9 4.

- putteth not out to another : by this also persuading thee again that He had taken thy flesh.*] Let us not, then, be remiss, having been counted worthy of so much both of love and honour. See ye not the infants with how much eagerness they lay hold of the breast? with what earnest desire they fix their lips upon the nipple? With the like let us also approach this Table, and the nipple of the spiritual Cup. Or rather with much more eagerness let us, as infants at the breast, draw out the grace of the Spirit, let it
- 12 81. be our one sorrow not to partake of this Food. [*The works set before us are not of man's power. He that then did these things at that Supper, this same now also works them. We occupy the place of servants. He who sanctifieth and changeth them is the same. Let then no Judas be present, no covetous man. If any one be not a disciple, let him withdraw, the*
- 12 83. *Table receives not such. For 'I keep the passover,' He saith, 'with my disciples.' This table is the same as that, and hath nothing less. For it is not so that Christ wrought that, and man this, but He doth this too. This is that upper chamber, where they were then.*]*—pp. 570-572.*

Ibid., Hom. lxxxviii., tom. vii., p. 740.

10. Thus also Paul persecuted Him in persecuting them that are His; wherefore, too, He said, 'Why persecutest thou 'me?' Thus, therefore, let us feel, as bestowing on Christ Himself when we bestow. For indeed His words are more sure than our sight. When, therefore, thou seest a poor man remember His words, by which He declared, that it is He
- 11 98. Himself who is fed. For though that which appears is not Christ, yet in this man's form Christ Himself receiveth and beggeth. But art thou ashamed to hear that Christ beggeth? Rather be ashamed when thou dost not give to Him begging of thee.

Additional Homilies on St Matthew attributed to Chrysostom.
hom. xi., tom. vii., p. 810.

- 9 15. 11. If, therefore, it was so dangerous to transfer to private
- 11 98. uses these holy vessels in which there is *not the true body (verum corpus)* of Christ, but the mystery of His body is con-

tained, how much more the vessels of our body, which God has prepared for a habitation for Himself.

Ibid., hom. xliii., tom. vii., p. 932.

12. Wherein consists the virtue of the Gospel? In the 11 79.
figures of the letters, or in the understanding of the sense?
If in the figures of the letters, thou dost well suspend it about
thy neck, but if in the understanding of the sense, then it is
better that they be placed in thy heart, than hung about
thy neck.

In Joannem, hom. xlvi., tom. viii., pp. 235-237.

13. He calleth Himself (ver. 48) 'the bread of life,' be- 7 73.
cause He maintaineth our life, both which is and is to be, and 11 98.
saith, 'Whosoever shall eat of this bread shall live for ever.'
[By 'bread' He meaneth here either His saving doctrines 13 66.
and the faith which is in Him, or His own body; for both
nerve the soul.]—p. 573. Yet in another place he said, if a
man hear my saying he shall never taste of death. . . .
Wherefore [it is necessary to understand the marvel of the 13 66.
mysteries, what it is, why it was given, and what is the pro- 9 27.
fit of the action. We become one body, and 'members of His
'flesh and of His bones.' Let the initiated follow what I
say. In order, then, that we may become this, not by love
only, but in very deed, let us be blended into that flesh. This 13 66.
is effected by the food which He hath freely given us, desiring
to show the love which He hath for us. On this account He
hath mixed up Himself with us; He hath kneaded up His
body with ours, that we might be a certain one thing, like a
body joined to a head.] For this belongs to them who love 13 68.
strongly; this, for instance, Job implied, speaking of his ser-
vants, by whom he was beloved so exceedingly, that they de-
sired to cleave unto his flesh. For they said, to show the
strong love which they felt, 'Who would give us to be satisfied
'with his flesh?' (Job. xxxi. 31.) Wherefore [this also Christ
hath done, to lead us to a closer friendship, and to show His
love to us; He hath given to those who desire Him, not only
to see Him, but even to touch and eat him, and fix their teeth 13 69.
in His flesh, and to embrace Him and satisfy all their love.

. . . *This blood, if rightly taken, driveth away devils, and keepeth them afar off from us, while it calleth to us angels and the Lord of angels. For wherever they see the Lord's blood, devils flee, and angels run together. This blood, poured forth, washed clean all the world. Many wise sayings did the blessed Paul utter concerning it in the Epistle to the Hebrews.*—pp. 573, 574.

Ibid., hom. xlvii., tom. viii., pp. 240, 241.

14. 'It is the Spirit that quickeneth, the flesh profiteth
 7 73. 'nothing.' (John vi. 63.) His meaning is, 'Ye must hear
 9 90. '*spiritually* what relateth to me, for he who heareth carnally
 'is not profited, nor gathereth any advantage.' . . They ought
 to have understood the matter in a *mystical* and *spiritual*
 sense.

Ibid., hom. lxxxvi., tom. viii., p. 444.

- 10 53. 15. For neither would it be just that through the wicked-
 ness of another, those who come in faith to the symbols of
 their salvation should be harmed.

In Epist. i., ad Cor., hom. vii., tom. ix., pp. 377, 378.

16. 'But we speak the wisdom of God in a mystery.' (1
 Cor. ii. 7.) What mystery? For surely Christ saith,
 'What ye have heard in the ear, proclaim upon the house-
 'tops.' How then does he call it a mystery? Because that
 neither angel, nor archangel, nor any other created power
 knew of it before it actually took place. Wherefore he saith,
 'That now unto the principalities and powers in heavenly
 'places might be known by the Church the manifold wisdom
 'of God.' And this hath God done in honour to us, so that
 they not without us should hear the mysteries. For we too
 ourselves, whomsoever we make our friends, use to speak of
 this as a sure proof of friendship towards them, that we tell
 9 24. our secrets to no one in preference to them. Let those hear
 who make a sort of triumphal show of the secrets of the gos-
 pel, and unto all indiscriminately display the pearls and the
 doctrine, and who cast 'the holy things unto dogs and swine,'
 and useless reasonings. . . .

17. And in another sense, too, a mystery is so called ; because we believe, not the very things which we see, but some things we see and others believe. For such is the nature of our mysteries, I, for instance, feel differently upon these subjects from an unbeliever. I hear, ' Christ was crucified ;' and forthwith I admire His loving-kindness unto men ; the other hears, and esteems it weakness. I hear ' He became a servant ;' and I wonder at the care which He hath had for us ; the other hears, and counts it dishonour. . . . He hearing of a Laver, counts it merely as water ; but I behold not simply the thing which is seen, but the purification of the soul which is by the Spirit. He considers only that my body hath been washed ; but I have believed that the soul hath become pure and holy ; and I count it the Sepulchre, the Resurrection, the Sanctification, the Righteousness, the Redemption, the Adoption, the Inheritance, the Kingdom of Heaven, the plenary effusion of the Spirit. For not by the sight do I judge of the things that appear, but the eyes of the mind.

18. I hear of the ' Body of Christ ;' in one sense I understand the expression ; in another sense the unbeliever. And just as children, looking on their books, know not the meaning of the letters, neither know what they see ; yea more, if even a grown man be unskilful in letters, the same thing will befall him ; but the skilful will find much meaning stored up in the letters, even complete lives and histories ; and an epistle in the hands of one unskilful, will be accounted but paper and ink ; but he that knows how to read, will both hear a voice, and hold converse with the absent, and will reply whatsoever he chooses by means of writing ; so also in regard of the mystery.

Ibid., hom. xxiv., tom. ix., pp. 532, 533, 536, 537.

19. [*For when I call it blessing, I unfold all the treasure of God's goodness, and I call to mind*] or remembrance [*those mighty gifts.*] Since we, too, recounting over the cup the unspeakable mercies of God and all that *we have been made partakers of*, so we offer it, and *we partake in common* ; giving Him thanks, that He hath delivered from error the whole race of mankind ; that being afar off, He made them

- nigh ; that when they had no hope, and were without God in the world, He appointed them His own fellow-heirs. For these, and for all such things, giving thanks, thus we approach. . . . 'The cup of blessing which we bless, is it not the communion of the blood of Christ?' [*Very persuasively spake* 12 66. *he, and awfully. For what he says is this: 'This which is 'in the cup, is that which flowed from His side, and of that 'do we partake,*] are we partakers μετέχομεν. [*But he called it the cup of blessing, because holding it in our hands, we so proceed to exalt Him in our hymn, wondering, astonished at* 10 42. *His unspeakable gift, blessing Him, among other things, for the pouring out of this self same draught,*] cup [*that we might not abide in error; and not only for the pouring it out, but also for the imparting thereof to us all.*] . . .
- 7 23. 20. [*'The bread which we break, is it not the communion* 11 98. *'of the body of Christ?' Wherefore said he not the participation? Because he intended to express something more, and to point out how close was the union, in that we communicate not only by participating and partaking, but also by being united. For as that body is united to Christ, so also are we united to Him by this bread. But why, adds he also* 10 90. *'which we break?' For although in the Eucharist one may see* 12 112. *this done, yet on the cross not so, but the very contrary. 'For 'a bone of Him,' saith one, 'shall not be broken. But that which He suffered not on the cross, this He suffers in the oblation for thy sake, and submits to be broken, that He may fill* 5 16. *all men.*] Further, because he said, 'the communion of the 'Body,' and that which communicates is another thing from that whereof it communicates; even this, which seemeth to be but a small difference, he took away. For having said, 'the communion of the body,' he sought again to express something nearer. Wherefore also he added—
- 5 16. 21. Ver. 17. 'For we being many 'are one bread, one 11 98. 'body.' [*'For why speak I of communion?' saith he, 'we* 12 13. *'are that self-same body. For what is the bread? The body of Christ. And what do they become who partake of it? The body of Christ; not many bodies, but one body. For as the bread, consisting of many grains is made one, so that the grains nowhere appear; they exist indeed, but their difference*

is not seen, by reason of their conjunction; so are we conjoined both with each other and with Christ, there being not one body for thee, and another for thy neighbour to be nourished by, but the very same for all.]—pp. 578-581.

[This body hath He given to us both to hold and to eat; a thing appropriate to intense love. For those whom we kiss vehemently, we oftentimes even bite with our teeth. Wherefore also Job, indicating the love of his servants towards him, said, that they oftentimes, out of their great affection towards him said, 'O that we were filled with his flesh!' Even so Christ hath given to us to be filled with His flesh, drawing us on to greater love.]—pp. 584, 585. 13 70.

Ibid., hom. xxvii., tom. ix., pp. 564, 565.

22. Next he proceeds to recount the very things that were done, saying, 'He took bread, and when He had given thanks, &c.' (1 Cor. xi. 24.) If therefore thou comest for the giving of thanks, do thou on thy part nothing unworthy of the giving of thanks. . . . [Since Christ for His part gave Himself equally to all, saying, 'Take eat,' He gave His body equally, but thou dost not give so much as the common bread equally. Yea, it was indeed broken for all alike, and became the body equally for all.]—p. 587. 12 89.

23. 'This do as oft as ye drink it in remembrance of me.' What sayest thou? Art thou *doing* (ποιεῖς) a remembrance of Christ, and despisest thou the poor, and tremblest not. Why, if a son or a brother had died, and thou wert *doing* a remembrance of Him, thou wouldest have been smitten by thy conscience hadst thou not fulfilled the custom, and invited the poor; and when thou art *doing* a remembrance of thy master, dost thou not so much as simply give a portion of the table? . . . For as Christ, in regard to the bread and the cup, said, 'Do this in remembrance of me,' revealing to us the cause of the giving of the mystery, and beside what else He said, declaring this to be a sufficient cause to ground our religious fear upon:—(for when thou considerest what thy Master hath suffered for thee, thou wilt the better deny thyself); so also Paul saith here, 'As often as ye eat, ye do shew His 6 15.

‘death.’ And this is that supper. Then intimating, that it abides unto the end, he saith, ‘till He come.’

Ibid., hom. xxviii., tom. ix., p. 569.

24. Ver. 29. What sayest thou? Tell me. Is this Table, which is the cause of so many blessings, and teeming with life, become condemnation? Not from its own nature, saith he, but from the will of him that approaches. For as His *presence* which conveyed to us those great and unutterable blessings, condemned the more them that received *it* not; so also the mysteries become provisions of greater punishment to such as partake unworthily. [*‘But why doth he eat condemnation to himself?’ not discerning the ‘Lord’s body,’ i.e., not searching, not bearing in mind, as he ought, the greatness of the things set before him; not estimating the weight of the gift. For if thou shouldest come to know accurately who it is that lies before thee, and who He is that gives Himself, and to whom thou wilt not need no other argument, but this is enough for thee to use all vigilance, unless thou shouldest be altogether fallen.*]

—p. 589.

In Epist. ad II., Cor. hom. xviii., tom. ix., pp. 872, 873.

- 12 82. 25. Certain it is at least, that the prayer of the Churches loosed Peter from his chains, opened the mouth of Paul; their voice also in no slight degree accoutres those that arrive unto spiritual rule. Therefore indeed it is, that both he who is going to ordain calleth at that time for their prayers also, and that they add their votes and assent by acclamations, 9 19, which the initiated know; for it is not lawful before the 24. uninitiated to unbare all things. But there are occasions in 6 17. which there is no difference at all between the priest and 12 89. those under him; for instance, when we are to partake of the awful mysteries; for we are all alike counted worthy of the same things; not as under the Old Testament, when the priest ate some things, and those under him others, and it was not lawful for the people to partake of those things whereof the priest partook. But not so now, but before all one body is set and one cup. And in the prayers also, one may observe the people contributed much. . . . Again, when we have

excluded from the holy precincts those who are unable to partake of the holy table, it behoveth that another prayer be offered, and we all alike fall upon the ground, and all alike rise up. Again, when it behoveth to receive and give peace, we all alike salute each other. Again, in the most awful mysteries themselves, the priest prays for the people, and the people also pray for the priest; for the words, 'with thy spirit,' are nothing else than this. The offering of thanksgiving again is common; for neither doth he give thanks alone, but also all the people. For having first taken their voices, next when they assent that it is 'meet and right so to do,' then he begins the thanksgiving. And why marvellest thou that the people anywhere utter aught with the priest, when indeed even with the very Cherubim and the powers above, they send up in common these sacred hymns? Now I have said this, in order that each one of the laity also may keep their attention awake, that we may understand that we are all one body, having such differences amongst ourselves, as members with members.

Ibid., *Hom.* xx., tom. ix., p. 886.

26. For the merciful man is not arrayed in a vest reaching to the feet, nor does he carry about bells, nor wear a crown; but he is wrapped in the robe of loving-kindness, a holier than the sacred vestment, and is anointed with oil, not composed of material elements, but manufactured by the Spirit, and he beareth a crown of mercies, for it is said, 'Who crowneth thee with pity and with mercies;' and instead of wearing a plate bearing the name of God, is himself like to God. For how? 'Ye,' saith He, 'shall be like unto your Father which is in heaven.' Wouldest thou see his altar also? Bazaleel built it not, nor any other, but God Himself; not of stones, but of a material brighter than the heaven, of reasonable souls. But the priest entereth into the holy of holies. Into yet more awful places mayest thou enter when thou offerest this sacrifice, where none is present but 'thy Father which seeth in secret,' where no other beholdeth. 'And how,' saith one, 'is it possible that none should behold when the altar standeth in public view?' Because this it

9 29.

- is that is admirable, that in those times double doors and veils made the seclusion ; but now, though doing the sacrifice in public view, thou mayest do it, as in the Holy of Holies, and in a far more awful manner. For when thou doest it not for display before men ; though the whole world hath seen, none hath seen, because thou hast so done it. For He said not simply, ‘ Do it not before men,’ but added, ‘ to be seen of
 11 99. ‘ them.’ This altar is composed of the very members of Christ, and the body of the Lord is made thine altar. That then revere ; on the flesh of the Lord thou sacrificest the victim. This altar is more awful even than this which we now use, not only than that used of old. Nay, clamour not.
 12173. For this altar is admirable, because of the sacrifice that is laid upon it ; but that, the merciful man’s not only on this account, but also because it is even composed of the very sacrifice, which maketh the other to be admired. Again, this is but a stone by nature ; but become holy, because it receiveth Christ’s body ; but that is holy, because it is itself Christ’s body. So that this, beside which thou, the layman, standest, is more awful than that. Whether then does Aaron seem to thee ought in comparison of this, or his crown, or his bells, or the holy of holies ? For what need is there henceforth to make our comparison refer to Aaron’s altar, when even com-
 11 99. pared with this, it has been shown to be so glorious ? But thou honourest indeed this altar, because it receiveth Christ’s body ; but him that is himself the body of Christ thou treatest with contumely, and when perishing, neglectest. This altar mayest thou everywhere see lying, both in lanes and in market-places, and mayest sacrifice upon it every hour ; for on this too is sacrifice performed. And as the priest stands invoking the Spirit, so dost thou too invoke the Spirit, not by speech, but by deeds. For nothing doth so sustain and kindle the fire of the Spirit as this oil, if largely poured out.

In Epist. ad Gal., tom. x., p. 1022.

- 11 99. 27. Gal. v. 17. Again the Scripture is accustomed to
 12138. call both the mysteries [of the Eucharist] and the whole Church by the name of flesh, saying that they are the body of Christ.

In Epist. ad Eph., Hom. iii., tom. x., pp. 1048-1050.

28. 'And gave Him to be Head over all things to the 11100.
'Church.' (Eph. i. 22.) Amazing! Look, again, whither He hath raised the Church! as though He were lifting it up by some engine, He hath raised it up to a vast height, and set it on yonder throne; for where the Head is, there is the body also. There is no interval to separate between the Head and the body; for were there a separation, then were the one no longer a body, then were the other no longer a Head. 'Which is His body.' In order that when you hear of the Head, you may not conceive the notion of supremacy only, but also of consolidation, and that you may not behold Him as supreme Ruler only, but as Head of a body, he adds, 'The fulness of Him that filleth all in all.' As though this were not sufficient to shew the close connection and relationship, what does he add? 'The fulness of Christ is the Church.' And rightly, for the fulness of the Head is the body, and the fulness of the body is the Head. Mark what great arrangement Paul observes, how he spares not a single word, that he may represent the glory of God. 'The fulness,' he says, *i.e.* the Head is, as it were, filled up by the body, because the body is composed and made up of all its several parts, and hath need of every one. . . . Let us reverence our Head, let us reflect of what a Head we are the body,—a Head, to whom all things are put in subjection. According to this representation, we ought to be better, yea, than the very angels, and greater than the archangels, in that we have been honoured above them all. God 'took not on Him the nature of angels,' as he says in writing to the Hebrews, 'but the seed of Abraham.' . . . He took up our nature, and made it sit on high. And why do I say, hath made it sit? He hath made it His garment, and not only so, but hath put all things in subjection under His feet. How many sorts of death supposest thou? How many souls? ten thousand? Yea, and ten thousand times told, and wilt thou mention nothing like it. Two things He hath done, the greatest things. He hath both Himself descended to the lowest depth of humiliation, and hath raised up man to the height of exaltation.

- He spoke of the former first, how that He so greatly humbled Himself. Of the more exalted state of the latter, he is now speaking, a subject vast indeed, and the very crown of all. Surely, even had we been counted worthy of nothing, it were enough. Or, had we been counted worthy even of this honour, it were enough, without the slaying of His Son. But where there are both, what power of language must it not transcend and surpass? The very resurrection is not great when I reflect on these things. It is of Him that God speaketh, of our
- 11 100. Lord Jesus Christ, not of God the Word. Let us feel awed at the closeness of our relation, let us dread lest any one should be cut off from this body, lest any one should fall from it, lest any one should appear unworthy of it. If any one were to place a diadem about our head, a crown of gold, should we not do every thing we could that we might seem worthy of the lifeless jewels? But now it is not a diadem that is placed about our head, but, what is far greater, Christ is made our very Head, and yet we pay no regard to it. Yet angels reverence that Head, and archangels, and all those powers above, and shall we, which are His body, be awed neither on the one account nor the other?
- 12 82. 29. However, since our discourse is concerning the Lord's body, come, and let us turn our thoughts to that which was crucified, which was nailed, which was sacrificed. If thou art the body of Christ, bear the cross, for He bore it; bear the spitting, bear the buffeting, bear the nails. Such was that body, that body was sinless. . . . Further, [*since our discourse is concerning this body [of Christ crucified,] as many of us as partake of that body, and taste of that blood, consider that we are partaking of that which is nowise different from*
- 13 71. *that body, nor separate as regards participation; that we taste of that body that sitteth above, that is adored by angels, that*
- 11 98, 00. *is next to the power that is incorruptible.*] our discourse is concerning the body [not that which was crucified, but the body the Church] and this differs nothing from that [which was crucified] nor is it separate, as many of us as are partakers of the body, as many of us as taste of the blood, let us consider that we taste of the blood of Him that sitteth above, that is adored by angels, that is next to the power that is

incorruptible. [*Alas ! how many ways to salvation are open to us ! He hath made us His own body, He hath imparted to us His own body, and yet not one of these things turns us away from what is evil.*

I observe many partaking of Christ's body lightly and heedlessly, and rather from custom and form, than consideration and understanding. When, saith a man, the holy season of Lent the season of holy quadragesima [*sets in, whatever a man may be, he partakes of the mysteries, or when the day of the Lord's Epiphany comes. And yet this does not make a fit time for approaching. For it is not the Epiphany, nor is it Lent that makes people fit to approach, but it is sincerity and purity of soul. With this approach at all times; without it never. 'For as often,' saith he, 'as ye do this, ye do 'shew the Lord's death,' i.e., ye make*] do [*a remembrance of 'the salvation that has been wrought for you, and of the benefits which I have bestowed.'*]*—pp. 590, 591.*

Ibid., Hom. xx., tom. x., pp. 1162, 1163.

30. 'For we are members of his body, of his flesh and his bones.' (Eph. v. 30.) What means 'of His flesh?' It means really from Him. And how are we thus 'members of Christ?' In that we have been begotten after Him. And [*how 'of 'His flesh?' Ye know, as many as partake of the mysteries. For from Him are we at once created anew. And how? Hear again this blessed saint, where he saith, 'Forasmuch 'then as the children are partakers of flesh and blood, He also 'Himself likewise took part of the same.' Only here He imparts to us, not we to Him.*]—p. 594. How then are we 'of 'His flesh and of His bones?' Some say that it is 'the blood 'and the water' are meant, but it is not so. But what he means to express is this, that like as, without conjugal union, He was begotten of the Holy Ghost, so also are we begotten in the laver. Mark, how many are the examples to establish the faith of that conception. Oh, the madness of the heretics ! That which is born of water, whatever it is that is born ; that they confess to be a true birth ; but that we are made His body, that they admit not. And yet if we do not become so, how will the expression, 'of His flesh and of His bones' suit ?

- But mark, Adam was created, Christ was born. From Adam's side entered in corruption. From the side of Christ welled forth life. In Paradise sprang up death, in His cross was effected its destruction. As then the Son of God is of our nature, so are we of His substance; and as He hath us in Himself, so also have we Him in us. . . . And well saith He 'it is a great mystery.' And then as though He were saying,
11101. 9 18, 'But still nevertheless the allegory (*ἀλληγορία*) does not destroy
27. 'affection,' He adds, 'Nevertheless,' &c., v. 33.

In Epist. ad ii. Tim., hom. ii., tom. x., pp. 1637, 1638.

31. The priest's part is but to open his mouth, while God
- 6 17. worketh all: the priest only fills up a symbol (*σύμβολον*
10 53. *πληροῦν*.) Why then is this done? That thou mayest learn that the priest performs a symbol. No man differs so widely from another man as John from Jesus, and yet with him the Spirit descended, that we may learn that it is God who worketh
- 6 17. all, that all is God's doing. [*I am about to say what may*
12 91. *appear strange, but be not astonished nor startled at it. The offering is the same, whether a common man*] *ἡ τυχὼν* [*or Paul or Peter offer it. It is the same which Christ gave to His disciples, and which the priests now minister.*].—p. 596.

In Epist. ad Heb., hom. vi., tom. x., p. 1797.

32. 'We are made partakers of Christ.' (Heb. iii. 14.) What means, 'We are made partakers of Christ.' By partaking of Him, he means that we and He are become one; since
- 10 43. He is the Head, and we the body, fellow-heirs, and of the
11102. same body. 'We are one body; of His flesh,' saith the
13 66. apostle, 'and of His bones.' If we hold fast the beginning of 'our subsistence stedfast unto the end. What means 'the 'beginning of our subsistence?' *He speaks of faith*, by which we subsist, and were born, and, so to speak, *were made of one body with Him.*

Ibid., hom. xi., tom. x., pp. 1833, 1834.

12173. 33. As there was a great difference between Aaron and Christ, so there is an equal difference between us and the Jews. For behold *we have our victim above, our priest above, our sacrifice above.* Therefore let us offer such sacrifices as can

be presented on that altar; no longer sheep and oxen; no longer blood and incense. All these things are abolished, and there is introduced in their stead a rational worship. But what is a rational worship? The things that are offered by the soul, the things that are offered by the spirit.

Ibid., hom. xiii., tom. x., p. 1847.

34. 'Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.' (Heb. vii. 27.) When thou hearest that He was a Priest, do not think that He is always acting as a Priest, for He acted as Priest once, and then sat down. And lest thou shouldest suppose that He is standing above, and is a minister, the apostle shows that it is a part of the dispensation. For as He was made a Servant, so also a Priest and Minister. But as when He was a servant, He did not remain a servant, so also when made a minister, He did not remain a minister. For it is not the duty of a servant to sit down, but to stand. This then here silently betokens the greatness of the sacrifice, which being one and offered once, yet did what all other sacrifices could not do. . . . Therefore does he state the matter up and down, fully and clearly, saying, There is one Priest only, and one sacrifice only; lest any one should think there are many, and thus grievously err.

6 25.

8 70.

Ibid., hom. xiv., tom. x., p. 1851.

35. 'Who is set on the right hand of God.' (Heb. viii. 1.) Therefore he says, 'Sit thou on my right hand,' as he who sits is not a minister.

6 25.

8 70.

Ibid., hom. xvii., tom. x., pp. 1870, 1871, 1872.

36. 'So Christ was once offered to bear the sins of many.' (Heb. ix. 28.) Christ was offered once. By whom was He offered? By Himself, of course. He thereby showed that He is not only Priest, but also the offering and the victim for the sacrifice. [What then? Do not we Christians daily offer? We do offer, but making a memorial] we do (ποιούμεθα) a remembrance (1 Cor. xi. 24.) [of His death. And this is one

6 28.

and not many? How one and not many? Because it was once offered, as was that which was brought into the Holy of Holies. This is a type of that, and this itself of that. For we always offer the same; not now one animal, to-morrow another, but always the same thing. So then the sacrifice is one. Else since it is offered in many places, there were many Christs. But no. There is but one Christ everywhere, here fully, and there fully, one body. As then He, being offered in many places, is one body, and not many bodies, so also there is one sacrifice.]

37. [*Our High Priest is He who offered the sacrifice which cleanseth us. That same sacrifice which was then also offered we offer now too; that, the inexhaustible. For this is for a memorial*] a remembrance [*of that which took place then. For He saith, 'This do as a memorial'*] in remembrance [*of*
 6 28. *me. We do not make a different*] as the high priest did [*but always the same sacrifice; or rather we make a memorial*] do a remembrance [*of that sacrifice.*]*—pp. 596, 597.*

Ibid., hom. xviii., tom. x., p. 1876.

38. 'By the which will we are sanctified, through the offering of which the body of Jesus Christ, once for all.' (Heb. x. 10.) How are we sanctified? How? Through the offering of the body of Jesus Christ once. 'And every priest standeth daily, 'and offering oftentimes the same sacrifices.' (ver. 11.) There-
 6 25. fore to stand is a sign of ministering, but to sit a sign that it is ministered. . . . He then remitted those sins when He gave the testament; and He gave this testament through the sacrifice of Himself. If, therefore, he remitted those sins by that one sacrifice, there is no need of a second.

Epist. ad Cæsarium. Opp., tom. iii., p. 744, *ed. Ben.*

- 12 38, 52, 137. 39. [*For as we call the bread, before it is sanctified, bread; but, when Divine grace has, through the intervention of the priest, sanctified it, it is set free from the name bread; and thought worthy to be called the Lord's body, although the nature of bread remains, and we proclaim not two bodies, but the one body of the Son; so here, too, the Divine nature having come to indwell in the body, they have together formed one Son, one person.*]*—(p. 85.)*

23.

THEODORET.

Flourished about A.D. 423.

Quæst. in Gen. Interr. ex., tom. i., p. 115.

1. [*His body he calls 'a garment,' and the blood 'wine,' since the Lord too has called the mystic [sacramental] wine blood.*]*—p. 675.*

12 13,
38,
108.
9 19.

Quæst. in Exod. Interr. xxiv., tom. i., pp. 138-141.

2. He willed that a perpetual remembrance of their deliverance should be kept. Therefore founding the Law, he said : 'When thy son shall ask thee, what is the Passover? Thou shalt answer, on this very day the Lord God brought our fathers out of Egypt, and redeemed our first-born, when the destroyer smote the first-born of the Egyptians.' For this cause he commanded those keeping this feast to be clad in the habit of those who are on a journey : 'Let,' said he, 'your loins be girded, and your sandals on your feet, and your staves in your hands, and ye shall eat it in haste, for it is the Lord's passover.' (πάσχα γὰρ ἐστὶ κυρίου) Ex. xii. 11. But Philo translated 'passover' sacrifices for a journey ; Josephus a passing over ; Symmachus passings over ; Theodotian retained the Hebrew word passover (*phasech.*) But the Hebrew word signified the deliverance of the first-born. For [*he bade them take a bunch of hyssop, and, having dipped it in the blood of the lamb that was sacrificed, to anoint the lintel and door-posts, that when the destroyer came in to smite the first-born of Egypt, he, seeing the blood, might pass over the dwellings of the Hebrews. Not that the incorporeal nature required such signs, but that through the signs,*] διὰ τοῦ συμβόλου, through the symbol, [*they might learn the care of God's providence, and that we, who sacrifice the spotless Lamb, might know that the type had been described before hand.*]*—p. 676. . . .*

4 28,
29.

12174.

3. But all these are obscure intimations of our mysteries. For we also anoint with the blood of our Lamb, not only the lintel, but also both door-posts, purifying and sanctifying,

according to what is seen, the tongue and lips ; but for the lintel, what is rational, for the two door-posts, anger and concupiscence, according to what is understood. But it is necessary for us not to eat it raw or boiled, but roasted with fire. For we are not to attend to the letter only, but also to examine the sense. Nor are we to place upon divine words a human interpretation. For on this account Isaiah mentions some who mixed wine with water. But we must use the divine fire only, that is, the grace of the all-holy Spirit.

Ibid., Interr. xxvii., tom. i., p. 144.

4. [*Qu. How is that of the apostle to be understood, 'They were all baptised unto Moses,—they did all eat the 'same spiritual meat?' (1 Cor. x. 2-4.) Old things were the type of the new, and the law of Moses was the shadow, but grace is the body. Pharaoh is the type of the Devil; the Egyptians of dæmons; the manna of the divine food; the water from the rock of the saving blood. For as they, after crossing the Red Sea, enjoyed the strange food and miraculous water, so we, after the saving baptism, partake of the divine mysteries.*]

—p. 676.

Quæst. in Num. Interr. xv., tom. i., p. 230.

- 9 19, 24. 5. We discourse concerning divine mysteries obscurely, on account of the uninitiated (*αμύητους*), but when they are withdrawn, we speak plainly before those who have been initiated (*μεμυνημένους*.)

Quæst. in Josuam. Interr. ii., tom. i., p. 305.

6. *The crossing took place before the Passover. For they crossed on the tenth day, and celebrated the feast of the Passover on the fourteenth. Since, in truth, after saving baptism cometh the partaking of the Lamb without spot.*]

—p. 676.

Quæst. in 1 Regum. Interr. lii., tom. i., p. 388.

- 9 19. 7. [*He [David], by partaking of the things assigned to the priests alone, prefigures the mystical [sacramental] table, which should be set before all the devout. For not those who*

are consecrated priests alone partake of the Lord's body and blood, but all who have obtained holy Baptism.—p. 677.

Ibid., in Psalm. xxi., tom. i., pp. 744, 745.

8. 'The poor shall eat and be satisfied,' (Ps. xxii. 26.) Not all (for all do not obey the Gospel,) but they who have received divine love in themselves, he says, that eating and drinking, they shall be filled, deriving advantage from immortal food. But [*we know the divine food, and the spiritual teaching, and the sacramental*] mystical [*and immortal feast, which the initiated are acquainted with. . . . They who have eaten and been filled, giving thanks for the immortal food, will worship as God Him who supplieth these things; and since in the verse before he mentioned 'the fat' only as having been made such by that divine Word*] τῶν φῶς food [*with reason did he say, 'All they that go down into the 'dust shall kneel before Him.'*—p. 677.

Ibid., in Psalm. xxii (xxiii.) tom. i. p. 749.

9. 'Thou hast prepared a table before me in presence of them 'that afflict me. Thou hast anointed my head with oil, and 'thine inebriating cup how excellent it is!' (Ps. xxiii. 5.) These things are manifest to those who have been initiated, 11 40. nor do they need any explanation. For they know both the spiritual oil with which their heads are anointed, and the strengthening, but not dissipating inebriety, and that mystic food, which He presents to us, who to the office of Shepherd has also been made the Bridegroom.

Ibid., in Psalm. xxxiii., tom. i., pp. 813, 815.

10. [*The mysteries of grace were foreshadowed and the door of the divine munificence opened beforehand to believers. For the heavenly*] divine [*food is no longer confined to the priests alone, but the partaking of heavenly*] divine [*things is offered to all who will.*—p. 677.

11. 'Taste and see that the Lord is good.' (Ps. xxxiv. 8.) Since he had said 'approach to Him and be enlightened,' He

- bids also 'to take.' 'From experience learn the goodness of 'the Lord, for thence ye shall receive blessedness. But it should be known that this meaning applies to the ancient Jews. But [the meaning which lies hid in the depth of the letter
- 9 107. *hints at the grace of the divine mysteries. For through all-holy baptism the true illumination is bestowed on those who approach it, and the tasting of the life-giving food plainly*
- 13 10. *shows the goodness of the Saviour. For what so clearly exhibits His love for man as the cross, and the passion, and the death undergone for our sakes, and His being at once the food and the well of His own sheep.]—pp. 677, 678.*

Ibid., Psalm. liv. tom. i., p. 964.

- 9 19. 12. Judas was made a common partaker with Him of the table, and mystical or sacramental words (*μυστικὴν λόγον*.)

Ibid., Psalm. lxii., tom. i., p. 1019.

13. ['That I might behold thy power and thy glory,' (Ps. lxiii. 2.) *I stand by Thee, meditating on thy unspeakable power. For since thy nature cannot be attained unto, from thy acts do I take the occasion of praise. The people which, from the Gentiles, hath believed on Thee will ever say, 'Thus 'have I appeared before Thee in thy sanctuary,' that is, in the*
- 9 91. *Temple, where Thou art sacrificed unsacrificed, and divided*
12112. *undivided, and expended remaining unspent.]—p. 678.*

Ibid., Psalm. cix., tom. i., p. 1396.

14. 'Thou art a priest for ever after the order of Melchizedek.' (Ps. cx. 4.) [*Melchizedek was priest, not of the Jews, but of the Gentiles; so too the Lord Christ offered Himself to God, not for the Jews only, but also for all men. But He enters on his priesthood in that night, after which He suffered; when 'He took bread, and having given thanks, 'He brake it, and said, Take, eat of it: this is my body. 'Likewise also, having mingled the cup, He gave it to His 'disciples, saying, Drink ye all of this; for this is my blood 'of the new Testament, which is shed for many for the remission of sins.' But we find that Melchizedek was both priest and king (for he was a type of the true priest and king), and*

that He offered to God no sacrifices of beasts, but bread and wine. For these also He offered to Abraham, spiritually foreseeing the archetype of his own high priesthood, in the loins of the Patriarch. If then Christ be from David according to the flesh, and David from Judah; Christ received this priesthood 'after the order of Melchizedek.' The Levitical priesthood ceased, and the blessing of the greater priesthood passed into the tribe of Judah. But now Christ is Priest, who hath sprung from Judah according to the flesh, not offering aught Himself, but the head of them who offer. For He calls the Church His body, and through it, as man, He exercises the Priest's office;] but [as God, He receiveth the offerings. But the Church offereth the symbols of His body and blood, hallowing the whole lump through the first fruits.]—pp. 672, 673.

11 103.

12 76,
174.

10 53.

Interpret. Cantic. Canti. cap. i., tom. ii., pp. 25, 30.

15. [Let not any of those who grovel on the ground and cleave to the earth be amazed at the mention of kisses. But let him consider how at the sacramental] mystical [time when we receive the members of the Bridegroom, we kiss and embrace Him, and by our eyes place them in our hearts, and represent as it were a nuptial embrace, and think ourselves to be with Him, and to embrace Him, and to kiss Him, 'love 'casting out fear,' according to Holy Scripture.]—p. 678. But if thou wishest to understand that which is more mystical the memorial itself of Holy Initiation (μυσταγωγίας, baptism,) in which they who are initiated (τελειούμενοι,) after the renouncing of the Tyrant and the confession of the King, they receive as a certain royal seal, the Chrism of the Spiritual ointment having received as in a figure of (or by) the ointment (ὡς ἐν τύπῳ τῷ μυσρῷ) the invisible grace of the All-holy Spirit [Latin, 'sub ea visibili unguenti specie,' under that visible form of ointment.]

9 19,
20,
91.

9 19.

10 35,
37,
63.

Ibid., cap. ii., tom. ii., p. 56.

16. [Now I know in part; but then I shall know even as I am known. Therefore he saith, 'I delighted and sat under 'His shadow, and His fruit was sweet in my throat.' For sitting under the shade I pluck the fruit, and partake of it.

And the initiated bear witness, who delight in the members of the bridegroom.]—pp. 678, 679.

Ibid., cap. iii., tom. ii., p. 89.

17. [*He called that 'the day of espousal, and the day of the gladness of the heart.'* (Song Sol. iii. 11.) *For on that day was the communion of the marriage. 'For after supper,' he says, 'He took bread, and when He had given thanks, 'He brake it, and gave it to His disciples, saying, Take, eat 'ye all of it, for this is my body which is broken for you unto 'remission of sins.' Do this in remembrance of me.' They*
 9 91. *therefore that eat the members of the Bridegroom, and drink His blood, obtain the nuptial communion with Him.]—p. 679.*

Interpret. in Esai., cap. vi., tom. ii., p. 210.

18. [*The seraphim, although having his name derived from fire, and accounted worthy of Divine ministry, not with bare hand, but with the tongs, took the live coal, and having placed it on the mouth of the prophet, he indicated to him the remission of sin. But by these things is moreover described and fore-typified the participation of our blessings the remission of sins through the body and blood of the Lord.]—p. 127.*

Ibid., cap. lxx., tom. ii., p. 397.

19. [*To us the Life-giving Cross hath become the tree of life. For it hath received as a kind of fruit the Life-giving body, to which those who stretch forth their hands, and partake of the fruit, live eternal life.]—p. 679.*

Interpret. Jerem., cap. xi., tom. ii., pp. 472, 473.

20. 'Come and let us put wood on his bread, and let us utterly destroy him from off the land of the living.' (Jer. xi.
 11 52. 19.) This does not entirely suit the prophet. For how can it be, that wood was put on bread? But the word of prophecy chiefly agrees with the Lord Christ. For He called
 12 38, 48, 108. His own body 'bread.' For He said, 'The bread which I 'will give, is my flesh, which I will give for the life of the

‘world.’ They affixed this bread to the wood, thinking that His memorial would be blotted out.

Interpret. in Ezek., cap. xlviii., tom. ii., p. 1049.

21. For if the things of the Jews were a type of our things, which he confesses and does not deny, what need was there of a lamb of a year old after the sacrifice of the Lamb without spot, who hath taken away the sin of the world? And what was the use of the feast of unleavened bread, after the heavenly Bread? Or of the typical Passover after the *spiritual* Passover? But he hears not the divine apostle saying, ‘Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. For Christ our Passover is sacrificed for us.’ Nor does he hear the Lord speaking to His disciples when He said, ‘This is my body, which is broken for you, this do in remembrance of me.’ And, ‘This is my blood which is shed for you for the remission of sins, this do in remembrance of me.’

Interpret. Dan., cap. ii., tom. ii., p. 1091.

22. An image has figures, but not things.

10 59.

Interpret. in Zach., cap. xiv., tom. ii., p. 1663.

23. ‘In that day living water shall come forth from Jerusalem.’ (Zech. xiv. 8.) By this he denotes a saving preaching, which shall pervade the whole world, and fill the East and the West with the Divine doctrine. According to history, also, the truth of the prophecy can be seen. For in that day from the Holy side was opened a fountain of salvation, from which we have received the double streams of mysteries, ‘the water,’ I say, ‘and the blood,’ which he who saw testified. One cleanses us, and frees us from sins, the other nourishes and refreshes and makes us fruitful.

Interpret. Epist. ad Rom., cap. viii., tom. iii., p. 94.

24. ‘He that spared not his own Son, but delivered him up for us all,’ &c. (ver. 32.) Doubtless it is necessary to know that there is one person of the Son; but the human

9 107.

- 2 20. nature was given for us by the Divinity. 'For the bread,'
 12126. He says, 'which I will give is my flesh, which I will give for
 'the life of the world.' (John vi. 51.) And 'I have power to
 'lay my life down, and have power to take it again.' (John
 x. 18.)

Interpret. Epist. i., ad Cor., cap. v., tom. iii., p. 194.

25. [*If, in company with such, we ought not to partake of*
 9 19. *common food, much less of the mystic [or sacramental] and*
divine.]*—p. 679.*

Ibid., cap. x., tom. iii., pp. 226, 228, 229.

- 10 53, 26. (1 Cor. x. 3.) Moreover they received also as in a
 63.
 12 38. certain type (*ὡς ἐν πύργῳ τινί*) the heavenly manna . . .

27. Vs. 16, 17. [*Do not we enjoying*] partaking of [*the*
holy mysteries, communicate with the Lord Himself, whose
body and blood we say they are? For we all are partakers
of that one bread.]*—p. 679.* Then this also is confirmed by
 another reason. 'Behold Israel after the flesh: are not they
 'which eat of the sacrifices partakers of the altar?' (ver. 18.)
 But look also to Israel, and learn that they who are partakers
 of the sacrifices communicate with the altar itself, for there
 they offer a part, and they themselves eat a part of one sacri-
 fice. 'Ye cannot be partakers of the Lord's table and of the
 5 11. 'table of devils.' (ver. 21.) [*How can we communicate with*
the Lord through His precious body and blood, and again
with devils through meat offered to idols?]*—p. 680.*

Ibid., cap. xi., tom. iii., pp. 235, 236, 237, 238, 239, 240.

28. 1 Cor. xi. 16. For both rich and poor were accustomed
 to eat in common in the churches after the mystic or sacra-
 mental service (ver. 20.) He calls the Lord's Mystery the
 Lord's Supper.

29. Vers. 23-25.—[*He called to their remembrance that*
sacred and all-holy night, in which He both put an end to
the typical Passover, and showed the Architype of the type,
and opened the doors of the saving mystery, and not to the
eleven apostles only, but to the traitor also, He imparted His

precious body and blood. He teacheth them how they may ever enjoy the good things of that night. 'For as oft as ye do eat this bread and drink this cup, ye do show the Lord's death till He come.' For after His coming, there will be 10 53.
 no more need of the symbols of His body, since His 12 29.
 body itself will appear.] — p. 680. And therefore he said, 'Until He come.' ['Whosoever therefore shall eat this bread, or drink this blood of the Lord unworthily, shall be guilty of the body and blood of the Lord.' Here he pricketh the ambitious, he pricketh the fornicator; and with these he pricketh those who without distinction were partakers of things offered to idols. In addition to these, us also who with an evil conscience dare to partake the holy mysteries. But 'he shall be guilty of the body and blood,' showeth this, that like as Judas betrayed Him, and the Jews insulted Him so they dishonour Him, who receive His all-holy body with impure hands, and bear it to their defiled mouth.] — p. 680. [But let us who have received the benefit herefrom flee whatever injureth faith; let us diligently consider the poor, and purifying our conscience beforehand, let us so partake of the divine mysteries, that we may receive the good Lord as our Indweller, to whom with the Father and Holy Ghost, be glory and honour, now and ever, and to endless ages. Amen.] — p. 681.

Ibid., cap. xiii., tom. iii., p. 255.

30. 'For we now see through a glass darkly, but then face to face.' (ver. 12.) [Things present, he says, are shadows of the things to come. For in all-holy baptism, we see the type 10 53.
 of the resurrection, but then we shall see the resurrection itself. Here we behold the symbols of the Lord's body; there we shall see the Lord Himself. For this is face to face. But we see not His invisible nature, which is invisible to all, but that which was taken of us.] — p. 681.

Interpret. Epist. ad Ephes., cap. v., tom. iii., pp. 434, 435.

31. ['Even as Christ the church.' Nourishing it and cher- 13 10.
 ishing it and giving it His own body and blood. 'For we are members of his body, of his flesh, and of his bones.' For

9107. *as Eve was formed from Adam, so we from the Lord Christ ;*
 11103. *for we are buried with Him in baptism, and rise again*
with Him, and eat His body and drink His blood.]—p. 681.

Interpret. Epist. ad Col., cap. i., tom. iii., pp. 476, 477.

32. 'Who is the image of the invisible God.' (Col. i. 15.)
 For He bears the express characters of Him who begat Him.
 This was the very thing which was said by the Lord to
 Philip: 'He that hath seen me hath seen the Father.'
 (John xiv. 9.) But Adam also begat according to his own
 image, that is, like himself in all things. There is therefore
 10 59. an image designating the same essence [or substance]. For
 images not living have not the essence [or substance] of those
 things of which they are the images ; but a living image, and
 having what is unchangeable, has the same nature with the
 archetype.

Interpret. Epist. ad Heb., cap. viii., tom. iii., pp. 594, 595.

33. Heb. viii. 4, 5.—Moreover, he said that it would
 have been superfluous to call Christ a priest while he were on
 earth, if those who are priests of the law discharge the legal
 12174. worship. If, therefore, both that priesthood, which is of the
 law, hath received an end, and the priest, who is according to
 6 28. the order of Melchizedek, has offered His sacrifice and has
 made other sacrifices to be needless, why do the priests of the
 9 19. New Testament perform (ἐπιτελεῖτε) the mystical or sacramental
 service? It is plain to those who have been instructed in
 divine things that we do not offer any other sacrifice, but per-
 form the remembrance (τὴν μνήμην ἐπιτελεῖμεν) of that one saving
 sacrifice. For the Lord Himself commanded us, saying, 'Do
 this in remembrance of 'me.' And this we do, in order that
 by contemplation we may call to mind the type of the sufferings
 which He underwent for us, and may stir up our love toward
 our Benefactor, and await the fruition of good things to come.

Ibid., cap. x., tom. iii., p. 608.

34. [*He calls the Lord's flesh the veil. For through this*
do we attain an entrance into the Holy of Holies. For as the
high priest according to the law used to enter] through the

veil [into the Holy of Holies, and he could not enter in any other way; so they who have believed in the Lord shall, through the participation of His all-holy body, enjoy the citizenship of heaven.]—pp. 681, 682. But he calls the faithful the 'house of God.' He necessarily added, 'in full assurance of faith.' For neither the entrances of the tabernacle, nor the sacrifice, nor the high priest could be seen, but are discerned by faith only.

Ecclesiast. Hist., lib. iv., cap. x., tom. iii., pp. 964, 965.

35. About this time the heresy of the Messalians sprang up. . . . They are sometimes called Enthusiasts, because they regard the agitating influences of a demon, by whom they are possessed, as indications of the presence of the Holy Ghost. Those who have thoroughly imbibed this heresy, shun all manual labour as a vice; they abandon themselves to sleep, and declare their dreams to be prophecies. [The chiefs of this heresy were Dadoes, &c., who did not withdraw from the communion of the Church, saying that neither profit nor harm came from the divine food. Whereof the Lord Christ said, 'Whoso eateth my flesh, and drinketh my blood, shall live for ever.' . . .]—p. 682.

36. Flavian requested Adelphus, who was an old man, to come to him; and after desiring him in a kindly manner to sit down beside him . . . The old man . . . said, 'when the demons are driven away by the fervency of prayer, the most Holy Spirit visits us, and gives sensible and visible signs of his own presence, by freeing the body from the perturbation of passion, and the soul from evil propensities; so that, henceforth, there is no more need of fasting for the subjugation of the body, nor of instruction for the restraint and direction of the soul. Whosoever has enjoyed this visitation is delivered from all inward struggles; he clearly foresees the future, and gazes with his own eyes upon the Holy Trinity.'

Religiosa Historia, cap. xxvi., tom. iii., p. 1269.

37. Bassus [Having called for a sponge, and having there-with moistened and washed his mouth, he placed upon it the

- 10 53. *symbols of the divine mysteries*—p. 674, and thus through these having recovered strength, he raised himself up.

Dialog. I. Immutabilis, tom. iv., pp. 23-27.

- 12 125. 38. ORTHODOX. We will also propose to thee another prophetic testimony, which plainly names the flesh of the Lord a robe and a garment. . . . Dost thou not know that Jacob the patriarch, when he blessed Juda, confined the principedom to the nativity of the Lord, saying, 'A ruler shall not fail from Juda, nor a prince from his loins, until there come the things stored up for him, and he is the expectation of the Gentiles.' (Gen. xlix. 10.) But thou hast acknowledged that this prophecy was before predicted respecting the Saviour. ERAN. I have acknowledged. ORTH. Recall also to mind what follows. For thus he says whose advent the Gentiles expect. 'He shall wash his robe in wine, and his garment in the blood of the grape.' ERAN. The Patriarch spoke of garments, not of a body. ORTH. Show therefore where or when he washed his robe in the blood of the grape. ERAN. But do thou show that he reddened his body with these.
- 9 19, ORTH. I pray thee to answer more mystically. For perhaps
24. some not initiated are present. ERAN. Thus I will hear, and thus will I answer.
- 12 38, 39. [ORTH. *Knowest thou that the Lord called Himself a*
125. *Vine?* ERAN. *I know that He said, 'I am the true Vine.'* ORTH. *What name hath the fruit of the vine when pressed out?* ERAN. *It is called wine.* ORTH. *When the soldiers with a spear pierced the side of the Saviour, what do the Evangelists say was shed therefrom?* ERAN. *Blood and*
12 13, *water.* ORTH. *He then called the blood of the Saviour the*
38. *blood of the grape. For if the Lord was called a Vine, and the fruit of the vine is called wine, and streams of blood and water, shed forth from the Lord's side, poured down over the rest of His body, reasonably then and meetly did the Patriarch*
12 108. *say, 'He washed His raiment in blood, and His clothes in*
12 13. *the vine, after the consecration, the blood of the Lord, so did Jacob call the blood of the true Vine blood of the grape.* ERAN. *Mystically at once and clearly hath the present argument been proved.*—p 674.

40. [ORTH. *Thou knowest that God hath called bread His own body.* ERAN. *I know it.* ORTH. *And contrariwise He hath called the flesh corn?* ERAN. *I know this too* (S. John xii. 23, 24.)]

40. Οἶσθα ὅτι ἄρτον ὁ Θεὸς το οἰκεῖον προσηγόρευσε σῶμα; . . . Καὶ ἐτέρωθι δὲ τὴν σάρκα σῶτον ὠνόμασεν;

40. ORTH. Dost thou know that God entitled His own body bread? ERAN. I know it. ORTH. And elsewhere also has he not named His flesh wheat? ERAN. I know this also; for I have heard Him saying, 'The hour is come that the Son of man should be glorified.' And 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' ORTH. But

12 13,
38, 48,
50, 125.

[ORTH. *But in instituting the mysteries He called the bread 'body,' and what is mingled 'blood.'* ERAN. *He did so.* ORTH. *But according to nature, body would be called body, and blood blood.*]

Ἐν δὲ γε τῇ τῶν μυστηρίων παραδόσει,

in the delivery of the mysteries, He called the bread His body, and that which is mixed blood. ERAN. He did so name them. ORTH. But that which is His body by nature is rightly called body, and His blood blood. ERAN. It is confessed.

12 13,
38.

[ERAN. *Confessedly. Orth. But our Saviour interchanged the names; and to the body gave the name of the symbol,*

ORTH. But our Saviour changed the names, and on His body He placed the

12 13,
38, 48.

and to the symbol that of the body ; so, having called Himself a Vine, He entitled the symbol blood. ERAN. Thou hast said truly. But I would know the cause of this change of names ? ORTH. The object is plain to those admitted to the Divine mysteries. For He willed that those who partake of the Divine mysteries should not attend to the nature of the things seen, but through the change of name should believe in the change which takes place in this through grace.

12 13, 38. For He who called the natural body corn and bread, and Himself again a vine, honoured the symbols which are seen with the title of bread and wine, not changing the nature, but adding grace to the nature.]—pp. 87, 88. Ed. Sch.

name of the symbol, and on the symbol that of the body ; and so having named Himself a Vine, He entitled the symbol blood. ERAN. Thou hast said this truly. But I have a mind to know the reason of this change of names. ORTH. The scope is manifest to those that are instructed in divine things. For He would have those who partake of the divine mysteries not to attend to the nature of those things that are seen, but upon the changing of the names to believe the change that is made by grace. For He that entitled His body, that is so by nature, wheat and bread, and again named Himself a vine, He honoured the visible symbols with the title of body and blood, not altering nature, but to nature adding grace.

τῇ τοῦ σώματος καὶ αἵματος προσηγορίᾳ.—
Ed. Sch.

41. ERAN. And mystical things are spoken mystically, and 12 125.
 those things which are not known to all are accurately
 explained. [ORTH. *Since it is agreed that the Lord's body* 12 108.
was called by the Patriarch both 'raiment' and 'clothes,'
and we have come to the argument about the divine mysteries, 9 19.
tell me, by the truth, whereof thinkest thou the all-holy food 10 53.
is a symbol and type? Of the Godhead of the Lord Christ,
or of His body and blood? ERAN. *Plainly of those things,*
whose names they have received. ORTH. *Do you mean the*
body and blood? ERAN. *I do.* ORTH. *You have spoken as*
a lover of truth. For the Lord also, when He took the symbol, 2 20.
did not say, 'This is my Divinity;' but 'This is my body.' 10 53.
And again, 'This is my blood.' And in another place, 'The 12 13,
 'bread which I will give is my flesh, which I will give for 126.
 'the life of the world.' ERAN. *These things are true, for*
they are divine oracles. ORTH. *If then they are true, the Lord*
indeed had a body.]—pp. 674, 675.

Dialog. II. Inconfessus, tom. iv., pp. 85, 86.

42. ERAN. Was not Moses called a Mediator when he was 12 125.
 only a man? ORTH. He was a type of the reality; but a type 10 59.
 has not all the things which the reality has. Wherefore he
 was not indeed God by nature, and yet he was called God,
 that he might fulfil the type. 'For lo,' said he, 'I have
 'made thee a god to Pharaoh,' and he immediately joined a
 prophet as to God. 'For,' he says, 'Aaron thy brother shall
 'be a prophet to thee.' But the Reality is also God by
 nature, and man by nature. ERAN. And who will call him a 12 125.
 type who has not the express images, of the archetype? ORTH.
 Wilt not thou call, as is fitting, kingly images images of the
 king? ERAN. Yes. ORTH. And yet all things have not 10 59.
 whatever the archetype has. For first they are without life
 and without reason, then they want the internal members, the
 heart, I say, belly, liver, and other things connected there-
 with. . . . For they neither hear, nor speak, nor see;
 they neither write, nor walk, nor perform any human thing
 whatever, but yet they are called kingly images. So also
 Moses is a Mediator, and Christ is a Mediator. The former
 indeed as an image and type, but the latter as the Reality.

Ibid., tom. iv., pp. 125-127.

- 12 125. 43. ERAN. It is necessary to remove every stone, according to the proverb, that the truth may be found, especially when the question is concerning divine doctrines. [ORTH. *The*
 9 19. *mystical symbols offered to God by the priests, whereof are*
 10 53. *they the symbols?* ERAN. *Of the body and blood of the Lord.*
 12 13. ORTH. *Of that which is truly a body or no?* ERAN. *Of that*
 119. *which is truly.*] ORTH. Very right. For there must be an
 10 59. archetype of an image, for painters imitate nature, and draw
 12 125. the images of visible things. ERAN. True. [ORTH. *If then, the*
 10 53. *Divine mysteries are antitypes of a true body, then the Lord's*
body is a body still, not changed into the nature of the God-
head, but is filled with the Divine glory.]—p. 112.

44. ERAN. Thou hast seasonably brought in the Divine mysteries; for [I will hence show then the change of the Lord's body into another nature.]—p. 85. Answer therefore my question. ORTH. I will. ERAN. What call you the gift that is offered before the priestly invocation? ORTH. I
 9 24, may not openly declare it, for perhaps some here present may
 25. not be initiated. ERAN. Answer then, enigmatically. ORTH. I call it the food that is made of a certain grain. ERAN. How call you the other symbol? ORTH. By a common name that signifies a kind of drink.
- 12 13, 45. ERAN. But [how dost thou call these [the elements]
 38. *after the consecration?* ORTH. *The body of Christ and the*
blood of Christ. ERAN. *And dost thou believe that thou*
partakest of the body and blood of Christ? ORTH. *I do.*
 ERAN. *As then the symbols of the body and blood of the Lord*
are one thing before the priestly invocation, and after the
invocation are changed and become others, so the body of the
Lord, after the ascension, was absorbed into the Divine
Substance. ORTH. *Thou art taken in the net which thou*
 10 53. *wovest. For neither after the consecration do the mystic*
 12 13, *symbols depart from their own nature. For they remain in*
 125. *their former substance and figure and form, and can be seen*
and touched as before; but in thought they are conceived
and believed and adored, as being those things which are
believed.] νοεῖται δὲ ἅπερ ἐγένετο, καὶ πιστεύεται, καὶ προσκυνεῖται, ὡς

ἐκείναι ὅντα ἅπερ πιστεύεται. But are understood to be the things which they have been made [by consecration, viz., body and blood] and [the symbols] are believed, and are venerated as if they were those things which they are believed to be. 12 97.
 [Compare then the image with the archetype, and thou wilt see the likeness.] 12 125. For it is necessary that the figure should be like the Reality. [For that body hath its former form and figure and circumference, and, in a word, the substance of the body. For it became immortal after the resurrection, and incorruptible, and was exalted at the right hand, and is worshipped by all creation, as being entitled the body of the Lord of nature.

46. ERAN. But the mystical symbol changes its former name. For it is no longer called what it was before, but 'Body.' So then the Truth must be called 'God,' not 'Body.' 12 13, 125.
 ORTH. Thou seemest to be ignorant. For it [the Eucharist] is called not only Body, but Bread of life. So the Lord Himself called it. And His very Body we call the Divine Body, and life-giving, and Body of the Lord, teaching that it is not common with any man, but is of our Lord Jesus Christ, Who is God and man.]—pp. 85, 86.

For it is no longer named what it was called before, but is entitled body. So then the Reality must be called 'God,' not 'body.' 12 13.
 ORTH. Thou seemest to be ignorant. For It [the Archetype—the Reality] is named not only body, but also bread of life. So the Lord Himself entitled It. But we also name that same body a Divine body, and a life-giving body, and the Master's body, and the Lord's body, teaching that It is not common with any man, but is of our Lord Jesus Christ, who is God and man. For 'Jesus Christ the same 'yesterday, and to-day, and for ever.' 12 125.

Dialog. III. Impatibilis, tom. iv., pp. 190, 219-221.

47. [ERAN. A body then hath obtained salvation for us. 12 125.
 ORTH. The body of no mere man, but of our Lord Jesus Christ, the only begotten Son of God. But if this appear to thee small and worthless, how dost thou suppose that its type would be holy and saving? But of that whose type is an object of worship] 10 53. προσκυνητός, adorable [and holy, how could the archetype itself be despicable and mean?]—p. 112. 12 97.

48. ORTH. Dost thou remember the Gospel words in which the Lord made a comparison between the manna and the true or real food? ERAN. I remember. ORTH. In that place, when He had discoursed concerning the bread of life, He uttered these things, 'The bread which I give is my flesh, 2 20. 'which I will give for the life of the world.' And in these words is seen both the munificence of the Divinity and the gift of the flesh. ERAN. To solve that question one testimony does not suffice. ORTH. Thou knowest that place of the Gospel history, in which, eating the Passover with His disciples, He showed the end of the typical lamb, and taught what was the body of that shadow. ERAN. I know that history. ORTH. Therefore call again to memory what the Lord taking, broke, and by what name He called that which He took. ERAN. On account of those who are uninitiated, I shall 12 119, speak more mystically. When He had taken and had broken, 126. and had distributed to the disciples, He said, 'This is my 'body which is given,' or according to the apostle, 'broken 'for you.' And again, 'This is my blood of the New Testa- 'ment, which is shed for many.'
- 10 53. 49. ORTH. Showing the type of the passion, He did not 2 20. therefore call to mind His Divinity? ERAN. No. ORTH. 12 119, But His body and blood? ERAN. True. ORTH. Was His 126. body therefore affixed to the cross? ERAN. It so appears. ORTH. But come, let us examine this. When, after the resurrection, the Lord entered through closed doors to the holy disciples, and saw them struck with fear, in a certain manner their fear departed, and instead of fear He imparted faith? ERAN. He said to them, 'Behold my hands and my 'feet, that it is I myself; handle me, and see; for a spirit 'hath not flesh and bones as ye see me have.' (Luke xxiv. 39.) ORTH. Did He not therefore show His body to those who believed? ERAN. It is certain. ORTH. The body therefore rose again? ERAN. It so appears.

Epistolæ Ep. 130, ad Timoth., tom. iv., p. 1218.

- 12 119, 50. So an angel of the Lord called the body Lord, since it 126. was the body of the Lord of all. But [*the Lord Himself* 2 20. *promised to give, not His invisible nature, but His body for*

the life of the world. For, He saith, 'the bread which I will give is my flesh, which I will give for the life of the world.' And when delivering the divine mysteries, He took the symbol and said, 'This is my body which is given,' or 'broken,' according to the apostle, 'for you.' And nowhere, in discoursing of His Passion, did He mention the Impassible Godhead.]—p. 675.

Ibid., Ep. 145, ad Mon. Constant., tom. iv., p. 1251.

51. [*And when He delivered the divine mysteries, and had broken and distributed the symbol, He subjoined, 'This is my body.'*]*—p. 113.*

24.

BEDE.

Flourished about A.D. 700.

Comment. in Matt. lib. i., tom. v., col. 8.

1. 'Man shall not live on bread alone, &c.' (Matt. iv. 4.) As the body lives on earthly food, so the soul on the Word of God, which proceeds out of His mouth, whilst He willeth to reveal the counsel of His will through the Sacred Scriptures for our weakness.

Ibid., lib. iv., tom. v., col. 90.

2. 'And, lo, I am with you alway, even unto the end of the world.' (Matt. xxviii. 20.) For because He Himself is God and man, He was taken up into heaven, and sits by His humanity, which He had taken from the earth: He remains with the saints on earth by His divinity, by which He equally fills heaven and earth.

Comment. in Marc., lib. iv., tom. v., col. 188.

3. Mark xiii. 34, 35. But a man who takes a journey abroad leaves his house, no doubt but that it was Christ, who after His resurrection ascended victorious to the Father. He leaves the Church corporally, which, however, He never leaves destitute of the assistance of His Divine Presence, remaining

- 1 20. in it 'always even unto the end of the world.' For the place of the flesh is properly the earth, which was taken, as it were, on a journey, when by our Redeemer it was placed in heaven.

Comment. in Luc., lib. vi., tom. v., col. 424.

- 4 7. 4. Luke xxii. 19. When the solemnities of the old Pass-
 6 10. over were ended, which were done in commemoration of the
 8 94. ancient deliverance from Egypt: He passed to the new Pass-
 over, which the Church desires to celebrate in memory of her
 10 53. redemption. That is to say, for the flesh or blood of the
 9 16. lamb substituting a sacrament of His flesh and blood, in the
 figure of bread and wine (*in panis ac vini figura*), to show,
 that it was He Himself to whom 'The Lord swore and will
 'not repent, Thou art a priest for ever, after the order of
 'Melchizedek.'
 8 94. 5. Vs. 20. Because therefore bread strengthens the flesh,
 and the wine works blood in the flesh, the bread is referred
 mystically (*mystice*) to the body of Christ, the wine to the
 blood. But because it is necessary that we also abide in
 Christ and Christ in us, the wine of the Lord's cup is mixed
 with water. For John attests, 'The waters are the people.'
 (Rev. xvii. 15.) And no one is allowed to offer water alone,
 nor wine alone; so neither the corn of wheat without the
 admixture of water and making into bread, that is to say, not
 such an oblation as might signify that the Head is separated
 from the members, and pretend either that Christ could suffer
 without the love of our redemption, or that we without
 Christ's passion could be saved and offered to the Father.

Comment. in Joannem, tom. v., col. 505-511.

6. 'What shall we do. . . . This is the work of God,
 'that ye believe on Him whom He hath sent.' (John vi. 28,
 29.) [Augustine 21 69, viii. 87.]
 7. 'Then Jesus said unto them, &c. Lord evermore give
 'us this bread.' (John vi. 32-34.) [21 70, viii. 84.]
 8. 'I am the living bread, which came down from heaven,'
 11 64. (John vi. 51.) Therefore bread, because of life; and therefore
 life, because it came down from heaven, Himself saying;
 'I am the way, the truth, and the life.' This is that super-

substantial bread, which, that it may be given to us, we are commanded to pray daily. Since our Lord Jesus Christ said that He was the bread that came down from heaven.

9. 'The Jews then murmured, &c. . . . how is it then that He saith, I came down from heaven.' (John vi. 41, 42.) Therefore they murmured because they did not understand this bread; they did not hunger for this bread; they did not love this bread; for, if they had loved it, they would not have murmured. 'These men were far &c.' [21 71.]

10. 'Verily, verily, I say unto you, he that believeth on me hath everlasting life.' (John vi. 47) [21 73, viii. 87.]

11. 'I am the bread of life.' (John vi. 48) [21 74, viii. 84, 89.]

12. 'This is the bread which came down from heaven.' (John vi. 50,) [21 77, viii. 84; ix. 102. 21 78, viii. 83, 84, 89; ix. 102.]

13. 'If any man eat of this bread, he shall live for ever; and the bread which I will give is my flesh, which I will give for the life of the world.' (John vi. 51.) [21 79, viii. 85.] Whosoever wishes to live, let him believe in Christ, let him eat spiritually, the spiritual food. Let him be incorporated in the body of Christ, and not be a putrid member which deserves to be cut off, let him be a beautiful, let him be a sound member, let him be a member suited to his Head. [See 21 80 for the like sentiments.]

14. 'Whoso eateth my flesh, and drinketh my blood, hath eternal life,' (John vi. 54.) This, therefore, hath that man not, who eateth not this bread nor drinketh this blood, for men who are not by faith in His body can have temporal life in this world without any whatever, but never that eternal life which is promised to the saints. But lest they should think that in this meat and drink eternal life is in such sort promised to them who receive carnally, and do not understand spiritually, straightway He subjoined, 'and I will raise him up at the last day.' That he may have in the meanwhile, according to the Spirit, eternal life in the rest which awaiteth the spirits of the saints; but, as regards the body, neither is the eternal life of it defrauded, but in the resurrec-

tion of the dead at the last day, the flesh shall be raised. [For similar views see 21 81.]

15 'For my flesh is meat indeed, and my blood is drink 'indeed.' (John vi. 55. [21 83, viii. 85.]

16. 'He that eateth my flesh, and drinketh my blood, 'dwelleth in Me, and I in him.' (John vi. 56.) [21 84, viii. 89, 91.]

17. 'As the living Father hath sent me, and I live by 'the Father; so he that eateth me even he shall live by me.' (John vi. 57) [21 85, viii. 91.]

18. 'This is that bread which came down from heaven; 'not as your fathers did eat manna, and are dead; he that 'eateth of this bread shall live for ever.' (John vi. 58) [21 86, vii. 46, viii. 91.]

19. 'It is the spirit that quickeneth, the flesh profiteth 'nothing.' (John vi. 63.) That is, if you wish to understand what I say, the flesh profiteth nothing, and if you so understand carnally, as eating other food, as flesh which is sold in the shambles, for 'it is the spirit that quickeneth.' Through the Spirit the flesh profiteth, which by itself doth not profit, for the letter killeth, but 'the Spirit quickeneth.' For by the flesh the Spirit acted somewhat for our salvation: the flesh was a vessel which it had, by which flesh the Spirit saved us, using the organ of the flesh for the salvation of the human race, for the devil used the serpent, as an organ, to the subversion of our first parent. 'It is the Spirit that 'quickeneth, but the flesh profiteth nothing: so as those Jews understood the flesh, not so give I my flesh to be eaten.' [See 21 88, for the like sentiments.]

20. 'The words that I speak unto you, they are Spirit, 'and they are life.' (John vi. 63.) [21 89, viii. 85, 91.]

Ibid. tom. v., col. 537.

21. 'As long as I am in the world, I am the light of the 'world.' (John ix. 5.) Therefore He Himself operates. But how long is He in the world? Do we think, brethren, that He was here then, and that in no manner He is here now? If we think this, then now after His ascension that
 8 92. night has been made. What is that which He said to His

disciples when ascending into Heaven? ‘Lo, I am with you
 ‘always, even to the end of the world.’ He who then was in
 the world by His corporal presence, is now every where in the
 world by His Divine presence.

Expositio in Epist. ad. Romanos, tom. vi., col. 100.

22. ‘For if we have been planted together in the likeness
 ‘of his death, we shall be also in the likeness of his resurrec-
 ‘tion,’ (Rom. vi. 5) [21 3, viii. 82.] 1 20. 9 81.

Ibid., tom. vi., col. 199.

23. ‘For with the heart man believeth unto righteousness;
 ‘and with the mouth, confession is made unto salvation.’
 (Rom. x. 10) [21 101, viii. 81.]

Comment. in 1 Epist. ad Corin., tom. vi., cols. 354-358.

24. ‘Moreover, brethren, and did all eat the
 ‘same spiritual meat; and did all drink the same spiritual
 ‘drink; for they drank of that spiritual rock that followed
 ‘them; and that rock was Christ.’ (1 Cor. x. 1, 4) [21 23,
 viii. 83, x. 28. 21 31, viii. 83. 21 53, viii. 84. 21 75,
 viii. 84, ix. 102. 21 78, viii. 83, 89. 21 94, viii. 84.
 21 100, viii. 83, x. 29.]

Ibid. col. 358.

25. ‘But with most of them, &c. Now these things were
 ‘done in a figure (*in figura*). Now all these things
 ‘happened to them in a figure, &c.’ (1 Cor. x. 5-11) [21 54,
 viii. 89.]

Ibid., cols. 363-365.

26. ‘The cup of blessing which we bless, is it not the
 ‘communion of the blood of Christ? the bread which we break,
 ‘is it not the communion of the body of Christ.’ (1 Cor. x. 16.)
 [21 107, 108, 135; viii. 83. 21 136, 137; viii. 85; ix.
 150; xii. 80, 117.]

27. Up to a certain point no one should doubt, then, that

- 9 107. every one of the faithful is made a partaker of the Lord's body and blood when in baptism he is made a member of Christ, nor is alienated from the fellowship of that bread and cup, although before he eats that bread and drinks that cup, being constituted in the unity of the body of Christ he is cut off
 12 117. from this world. He surely is not deprived of the benefit and participation of that sacrament, since he himself has obtained this, which that sacrament signifies.

Ibid., cols. 365, 366.

28. 'For we being many are one bread, and one body :
 'for we are all partakers of that one bread.' (1 Cor. x. 17.)
 7 44. Because Christ hath suffered for us, He hath commended unto
 8 61. us in this sacrament His own body and blood, which also He
 85. hath even made us ourselves. For we also have been made
 9 142. His body ; and through His mercy we are what we receive.
 143. Call to mind and ye *were* not, and ye *are* created, ye have
 10 38. been carried to the Lord's threshing floor by the labours of
 12 117. the oxen, that is, the preachers of the Gospel, ye have been threshed, when catechumens you were spared, you were saved in the barn, you have given your names, and you have begun to toil with fasts and exorcisms, afterwards you came to the water, and you were sprinkled, and ye were made the Lord's
 9 150. bread. Behold what you have received. You see then how
 11 81. you are one, what has been done, so be ye one by loving, by holding one faith, one hope, indivisible charity. When heretics receive this testimony they receive it against themselves ; for they seek division, since this bread indicates unity. So also the wine was in many berries, is also only one. One in the sweetness of the cup after the pressure of the winepress. And you, after those fasts, after labours, after humiliation,
 11 97. after contrition of heart now are in the name of Christ, you
 12 117. have, as it were, come to the cup of the Lord, and there ye
 13 47. are on the table, and there ye are in the cup. Ye are with
 14 47. us. For we together take this, together drink this, because together we live. [21 79, 80, viii. 85. 21 82, viii. 85, 91. 21 83, viii. 85. 21 84, viii. 89, 91.]

Ibid. tom. vi., cols. 379, 380.

29. 'For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my body which shall be delivered for you: this do in remembrance of me. In like manner also the cup, after he had supped, saying: This cup is the new testament in my blood: this do ye, as often as ye shall drink in remembrance of me.' (1 Cor. xi. 23-25) [21 58, 59, 72. 21 81, viii. 91. 21 85, viii. 85, 91. 21 86, viii. 91. 21 90, viii. 91. 21 91, viii. 90, 91.]

Ibid. tom. vi., cols. 381, 382.

30. 'For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.' (1 Cor. xi. 26.) [21 37, xiii. 55.]

31. 'Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.' (1 Cor. xi. 27) [21 76, ix. 118. 21 139, viii. 90, 91.]

32. 'For he who eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.' (1 Cor. xi. 29) [21 21, viii. 88. 21 96, 97, ix. 118, 21 104.]

Expositio in Epist. ad Ephesios, tom. vi., col. 599.

33. 'This is a great mystery: but I speak concerning Christ and the Church.' (Eph. v. 32.) [21 47, viii. 85. 21 116, viii. 85.]

Expositio in Epist. ad Colos. tom. vi., cols. 651, 652.

34. 'And he is the Head of the body, the Church.' (Col. i. 18.) [21 115, viii. 85.]

Expositio in Epist. ad Hebræos, tom. vi., col. 804.

35. 'Above . . . But this man, after he had offered

‘one sacrifice for sins, for ever sat down on the right hand of ‘God.’ . . . (Heb. x. 8-12.) [21 30.]

Ibid. tom. vi., col. 822.

36. ‘But to do good and to communicate forget not : for ‘with such sacrifices God is well pleased.’ (Heb. xiii. 16.) [21 28.]

25.

BERTRAM, or RATRAMN.

Flourished A.D. 830.

Bertrami Presbyteri de Corpore et sanguine Domini Liber, ad Carolum Magnum Imperatorem.

Preface.

- 8 1. 1. You have bidden me, O glorious Prince, to make known to your majesty, what I think touching the mystery of the Body and Blood of Christ. . . .
- 8 1. 2. For whilst some of the faithful say, that the mystery of the Body and Blood of Christ, which is daily celebrated in the Church, is performed under no figure, or veil, but with the naked exhibition of the reality itself ; (*sed ipsius veritatis nuda manifestatione*), others testify, that these things are contained under the figure of a mystery, and that it is one thing which appeareth to the bodily senses, and another upon which faith looketh. There is then clearly no small diversity of judgment among them.
- 8 1, 7, 12 61 8 16, 27, 29. 9 58. 3. Pp. 7-11. Your excellent majesty inquireth whether the Body and Blood of Christ, which in the Church are taken by the mouth of the faithful, be made so in a mystery or in reality ; that is, whether it containeth any hidden thing, which lieth open to the eye of faith alone : or whether, without the veil of any mystery the sight gazeth on that Body outwardly, which the eye of the soul inwardly beholdeth, so that the whole matter standeth forth open and manifest. And, whether it be the very same body which was born of Mary, suffered, died, and was buried, which rose again, ascended into heaven, and sitteth on the right hand of the Father,

4. Let us look closely into the first of these two questions, and let us define what *figure* is, and what reality. (veritas.). . .

5. *Figure*, is a certain outshadowing, which exhibiteth what it meaneth under some sort of veil : for instance, when we would speak of the Word, we say Bread ; as in the Lord's Prayer, we pray that God would give us our daily bread. Or as Christ in the Gospel saith, 'I am the living bread which came down from heaven' Or when he calleth Himself a vine, and His disciples the branches ; saying, 'I am the true vine, and ye are the branches.' All these passages express one thing and hint at another.

6. But *reality* is the shewing forth of a plain matter, veiled under no shadowy images, but conveyed to us in clear, open, and (to speak more plainly yet,) natural significations ; as when we say, that Christ was born of the virgin, suffered, was crucified, &c. Nothing is here shadowed forth under the veil of a figure, but the reality of the matter is exhibited in the natural signification of the words ; nor must aught else be understood than is expressed. But in the former instances it is not so. For substantially Christ is not bread, nor is Christ a vine, nor are the apostles branches. So that in this case a *figure* is presented in the expression, but in the former *reality*, that is, the naked and open signification.

7. Now let us return to the subject, with a view to which this hath been said, namely, the body and blood of Christ. For if that mystery be performed under no figure, then it is not rightly called a mystery, since that cannot be called a mystery, in which there is nothing hid, nothing removed from our bodily senses, nothing concealed under any veil. But that bread, which by the ministry of the priest is made the body of Christ, sheweth one thing outwardly to man's senses, and proclaimeth another thing inwardly to the souls of the faithful. Outwardly the *form* of bread, which it was before, is presented, its colour is exhibited, its taste is perceived ; but inwardly a far different thing is signified ; and that much more precious, much more excellent, for it is heavenly, for it is divine ; that is, Christ's body is shewn forth, which is beheld, is taken, is eaten, not by the bodily senses, but by the gaze of the believing soul

- 9 60. 8. Likewise [*the wine, which by the priestly consecration is made the sacrament of the blood of Christ, exhibits one thing*
 10 76. *on the surface* [*superficie tenus*] *contains another within. For what else is seen in the surface than the substance of wine?*]—(*Real Presence, &c.*, p. 7, Pusey.) Taste it, there is the savour of wine: smell it, there is the scent of wine; behold it, there is the colour of wine. But if thou dost consider it inwardly, then it is no longer the liquor of wine, but the liquor of the blood of Christ, that to the souls of believers savoureth when tasted, is recognized when beheld, is approved
 10 55. when smelt. Since no one can deny that this is so, it is
 8 c. plain, that the bread and wine are figuratively the body and blood of Christ. As to outward appearance, neither the nature of flesh is recognized in that bread, nor the fluid of blood in that wine; yet after the mystic consecration, they are no longer called bread and wine, but Christ's body and blood.
- 9 60. 9. Pp. 13-15. They, therefore, who will here take nothing
 8 16. figuratively, but will have the whole matter consist in simple reality, must be asked, in what respect that change takes place, by which the elements come to be what they were not before, (namely bread and wine,) but the body and blood of
 8 7. Christ? For [*according to the appearance* [*speciem*] *of the*
 10 77. *creature, and the form* [*formam*] *in visible things, both the bread and wine have nothing in them changed, and if they have undergone no change, they are nothing else than they were before.*]—*Ibid.*, p. 7.
- 9 54. 10. [*Since they confess that it is the body and blood of*
 10 80. *God, and that this could not be, unless a change for the better took place, and that change not corporeally but spiritually, it must needs be said figuratively.*] Yet because they do confess that they are the body and blood of Christ, and that they could not be so, but by a change wrought for the better; and since this change is not corporally but
 8 16. spiritually wrought, it must needs be said to be wrought
 8 3, 30. figuratively, [*since under the veil of corporeal bread and corporeal wine, there is a spiritual body and spiritual*
 9 54, 64, 65. *blood. Not that there are two existences of two diverse things, body and spirit; but one and the same thing is, in one*

respect, the form [species] of bread and wine, in another is the body and blood of Christ. For as each may be touched by the body, they are forms [species] of the bodily creature; according to the power they are made spiritually they are the mysteries of the body and blood of Christ.]—*Ibid.*, p. 205. 10 78,
79.

11. Pp. 17-24. The apostle too, writing to the Corinthians saith. . . . 'And did all eat the same spiritual meat, 'and did all drink the same spiritual drink, for they drank of 'that spiritual rock that followed them, and that rock was 'Christ.' (1 Cor. x. 1-4.) 9 171.

12. In like sort the manna, which was given to the people from heaven, and the water which flowed from the rock, had a corporal existence, and were meat and drink for the bodies of the people; yet the apostle calleth that manna and that water spiritual meat and spiritual drink. How so? because in those corporal substances the spiritual power of the Word was contained, which was meat and drink to the souls rather than the bodies of believers. And although that meat and that drink foreshewed the mystery of the body and blood of Christ, who was to come, which the Church now celebrates, yet St. Paul affirmeth that our Fathers did eat the same spiritual meat, and drink the same spiritual drink. 9 171.

8 7.

13. Perchance you ask, what same? The very same, which at this day the company of the faithful eateth and drinketh in the Church. For we may not think them diverse, since one and the same Christ gave His own flesh for food, and His own blood for drink to that people, who, in the desert, were baptized in the cloud, and in the sea, and now in the Church, feedeth the congregation of the faithful with the bread of His body, and giveth them to drink of the stream of His blood. 8 7,
13, 14.
9 65,
171.

14. The apostle intending to intimate thus much, after saying our Fathers ate the same spiritual meat and drank the same spiritual drink, immediately addeth, 'For they drank of 'that spiritual Rock that followed them, and that Rock was 'Christ.' To the end we might understand, that in the wilderness the same Christ was in the spiritual Rock, and gave the stream of His blood to the people, who afterwards exhibited 9 65,
171.

in our age His body taken of the virgin and hanged upon the cross, for the salvation of believers, and shed from it the stream of His blood, to the end we might not only be redeemed by it, but also have it for our drink.

- 9 171. 15. In very deed this is wonderful, since we cannot comprehend its depth nor weigh its value. He had not as yet assumed man's nature ; He had not as yet tasted death for the salvation of the world ; He had not as yet redeemed us with His blood, and still our Fathers in the desert by means of that spiritual meat, and that invisible drink, did eat His body and drink his blood, as the apostle testifieth when he saith, ' Our fathers ate the same spiritual meat, and drank the
- 8 7. ' same spiritual drink.' Here we must not enquire how that could be done, but must believe that it was done. For He who now in the Church by His Almighty power spiritually changeth bread and wine into the flesh of His body, and the stream of His own blood, at that time too wrought invisibly, so that the manna, which was given from heaven, and the water, which flowed from the rock, became His body and His blood.
- 9 171. 16. This David understood and testified in the Holy Ghost,
13 47, saying, ' Man did eat angel's food.' For it were a fond thing to suppose that the corporeal manna, which was given to the Fathers, feedeth the hosts of heaven, or that they use such diet, who are satisfied with the feast of the Divine Word. Of a truth the Psalmist, or rather the Holy Ghost speaking in
- 8 30. the Psalmist, teacheth us, both what our fathers received in that heavenly manna, and what the faithful ought to believe
- 8 16. in the mystery of Christ's body. In either surely is Christ signified, who feedeth the souls of believers, and is angel's food. This too He doth, and is, not by bodily taste, nor by becoming bodily food, but by the power of the spiritual Word.
- 9 60. As then, a little before His passion, He was able to change the substance of bread and the creature of wine, into His own body, which was to suffer, and into His blood, which was afterward to be shed ; so too in the desert he had power to change the manna and the water from the rock, into His own flesh and blood, though long time was to pass ere that flesh was to hang on the cross for us, or that blood to be shed for our cleansing.

17. Pp., 26-29. Here ariseth that question, which very many propose when they say, that these things are done, not in figure, but in reality; in speaking thus, they are proved to contradict the writings of the holy fathers. 8 8,
16.

18. St Augustine, a chief doctor of the Church, in his third book of Christian doctrine, thus writeth: 'Except ye eat (saith the Saviour) the flesh of the Son of Man, and drink His blood, ye shall not have life in you. He seemeth to command a flagitious crime, His words, therefore, are in a figure, bidding us to communicate in the Lord's passion, and faithfully store up in our memory, that His flesh was crucified and wounded for us.' [21 13.] 7 69.
8 8,
38,
8 16.

19. We see this doctor saith, that the mystery of the body and blood of Christ is celebrated by the faithful under a figure; for carnally to receive His body and blood is not, he saith, an act of religion, but a crime. So were they minded, who in the Gospel took our Saviour's words, not spiritually but carnally, who departed from Him, and followed Him no more. 7 69.
8 8,
16, 38.

20. The same father in his epistle to Boniface the Bishop, among other things, thus writeth: 'We often speak in this manner, when the Pascha draweth nigh. To-morrow or the next day is the Lord's passion, though He suffered so many years ago, and that but once for all. Likewise we say, on the Lord's day, on this day the Lord rose again, though so many years have passed since He rose. Why then is none so foolish as to charge us with falsehood for so speaking? It is because we name the days after their likeness to those on which the things themselves were done; whence that is called the day of His resurrection, which is not so indeed, but like it in the revolution of time: and by reason of the celebration of the sacrament, that is said to be done on this very day, which not on this day, but in former time was done. Was not Christ once sacrificed in His own person? and yet in the sacrament He is offered up for the people, not only during all the Paschal solemnity, but every day. Wherefore he lieth not, who, when questioned, answereth that Christ is now sacrificed. For if sacraments had not some resemblance to these things of which they are the sacraments, they would not be sacraments at all. But from this 8 31.

8 31. 'resemblance they oft-times take the names of the things
'themselves.' As then after a certain sort the sacrament of
'the body of Christ, is the body of Christ, and the sacrament
'of the blood of Christ, the blood of Christ, so too the sacra-
'ment of the faith is the faith.' [21 2, 3.]

8 31. 21. We see St Augustine saith, that the sacraments are
9 16. one thing, and the things of which they are sacraments
another. For the body, in which Christ suffered, and the
blood, which flowed from His side, are the things themselves;
whilst the mysteries of these things are the sacraments of the
body and blood of Christ, which are celebrated in memory of
the Lord's passion, not only during the whole Paschal
solemnity in every year, but also every day throughout the
year.

8 31. 22. And although the body of Christ, in which he once
suffered, is one, and His blood, which was shed for the salva-
9 16. tion of the world, is one, yet the sacraments of these things
have assumed the names of the things themselves, so as to be
called the body and blood of Christ; and this, from their
likeness to the things which they shadow forth; even as the
Passion and the Resurrection, which are celebrated every
year, are so called, though He suffered and rose again in His
own person but once, nor can those days now be recalled, since
they have passed away. Yet the days, on which the Passion
or Resurrection of the Lord is commemorated, are so called
in that they have a resemblance to those days, on which the
Saviour once suffered and rose again.

23. Pp. 31, 32. Yet it is not false to say that in those
mysteries the Lord is sacrificed, or suffers, since they have a
likeness to that death and passion, the representations of which
they are. Whence they are styled the Lord's Body, and the
Lord's Blood, for they take the name of those things of which
8 67. they are the sacraments. Hence the blessed Isidore in his
book of Etymologies, speaketh thus: 'Sacrifice (*sacrificium*) is
12 134. 'so called from *sacrum factum*, a thing made sacred, because
8 69. 'it is consecrated by mystical prayer, in remembrance of the
'Lord's passion on our behalf. Whence by His command, we
'call that the Body and Blood of Christ, which though made
'of the fruits of the earth is sanctified, and becomes a sacra-

'ment by the invisible operation of the Spirit of God. The 'sacrament of this bread and cup the Greeks call Eucharist, 'which the Latins interpret *Bona gratia*, good grace. And 'what can be better than the body and blood of Christ? 'Now, the bread and wine are for this cause compared to the 'Lord's Body and Blood, because as the visible substance of 'this bread and wine doth nourish and cheer the outward 'man, so the Word of God, which is the living bread, doth 'refresh the souls of the faithful by the participation of Him- 'self.'

24. P. 34. Hence, too, the same doctor saith, 'There is 8 67.
'a sacrament in any celebration; when a thing done is so 9 103.
'performed, that it be understood to signify somewhat, which
'must be spiritually taken.' (*Sacramentum est in aliqua
celebratione; cum res gesta ita fit, ut aliquid significare,
intelligatur. Quod sancte accipiendum est.* See Augustine
21 7.)

25. Immediately after he showeth what sacraments the faith- 8 67.
ful ought to celebrate. 'The sacraments are Baptism and 10 25.
'Chrism, the Body and Blood. These are called sacraments, 9 65,
'because under the covering of bodily things the power of 103.
'God secretly worketh the salvation which lieth in them.
'Whence from their hidden and sacred virtues they are called
'sacraments.' He afterwards saith, 'It is called in Greek,
'*mysterion*, a mystery, because it hath a secret and hidden
'dispensation.'

26. Pp. 35-37. [*All which has hitherto been said, shows 8 10.
that the Body and Blood of Christ which are received in the 9 54.
Church by the mouth of the faithful, are figures, according to
their visible form, but, according to the invisible substance,
i.e., the power of the divine Word, they are truly the body
and blood of Christ. Whence according to the visible creature,
they feed the body; according to the virtue of the mightier
substance, they feed and sanctify the minds of the faithful.*]
—(Ibid., pp. 205, 206.)

27. Now, we must examine the second question proposed, 8 11.
and see whether the self-same body, which was born of Mary,
which suffered, died, and was buried, and which sitteth at the
right hand of the Father, be that which daily in the Church

is received by the mouths of the faithful in the mystery of the sacrament.

8 11. 28. Let us inquire what is the judgment of St. Ambrose
13 40. on this point. He saith in his first book of the sacraments,
'Of a truth it is marvellous that God should rain down manna
'on our Fathers, and feed them from day to day with heavenly
'food. Whence it is said, "Man did eat angels' food." Yet
'all they who ate that bread, perished in the wilderness. But
'that food, which thou receivest, that living bread, which
'came down from heaven, ministereth in a hidden way the
'substance of everlasting life, and whoso eateth of this bread
'shall never die, and this is the body of Christ.'—[For this
and what is quoted below, see 17 15.]

8 11. 29. See in what sense this doctor saith that the body of
13 40. Christ is that food which the faithful receive in the Church;
he saith, 'that living bread which came down from heaven,
'ministereth in a hidden way the substance of everlasting life.'
Doth it, as it is seen, and corporally taken, and pressed by
the teeth, and swallowed by the throat, and received into the
belly, doth it so minister the substance of everlasting life?
In that respect, it nourisheth only the flesh which shall die,
and ministereth no incorruption, nor can we truly say of it,
'Whoso eateth of this shall never die.' For that which the
body receiveth, is corruptible, nor can it secure to the body,
that it should never die, since that which is subject to corrup-
tion, cannot give everlasting life. There is then in that bread
a life, which appeareth not to the bodily eye, but is seen by
the eye of faith, which is the living Bread, that came down
from heaven, and of which it may with truth be said, 'Whoso
'eateth of this, shall never die;' and, 'This is the body of
'Christ.'

8 12. 30. Pp. 39-44. The same author addeth, 'It was surely
13 40, 'the true flesh of Christ which was crucified, which was buried;
41. 'therefore this is truly the sacrament of His flesh. The Lord
'Jesus Himself proclaims, "This is my body."'

8 12, 31. How carefully, how warily is this distinction drawn!
32. Of the flesh of Christ, which was crucified, which was buried,
13 40. that is, in respect of which Christ was crucified, and buried, he
saith, 'This was surely the true flesh of Christ,' but of that

which is received in the sacrament, he declareth, 'Therefore 'this is truly the sacrament of that flesh.' Here he distinguisheth between the sacrament of the flesh and the flesh itself; inasmuch as he saith, that He was crucified and buried in that true flesh, which He took of the Virgin; but that the mystery, which is now performed in the Church, is the sacrament of that true flesh, in the which He was crucified. 10 79.

32. Here he openly teacheth the faithful, that the flesh in which Christ was crucified and buried, is no mystery, but real and natural; while the flesh, which now in a mystery containeth the similitude of the former, is not flesh in its nature, but in a sacrament. For in its nature it is bread, but sacramentally it is the true body of Christ, as the Lord Jesus Himself declareth, 'This is my body.' 8 12. 13 40, 41. 8 16, 32. 10 79.

33. [*Ambrose saith in what follows: 'What we eat, what we drink, the Holy Ghost hath, in another place, told thee by the prophet, saying, "Taste and see that the Lord is good; blessed is the man that trusteth in Him."' Is it by being corporally tasted, that that bread, is it by being corporally drunk, that that wine shews that the Lord is good? For whatsoever savoureth and delighteth the palate, is corporal. Is then to taste the Lord, to have any corporal perception? He inviteth therefore to make trial of the savour of a spiritual taste, and in that, whether drink or bread, to think of nothing after a corporal sort, but to be affected wholly after a spiritual sort, seeing that the Lord is a spirit, and blessed is the man that trusteth in Him.*

34. He proceeds: 'In that sacrament Christ is: because 'it is the body of Christ: it is not therefore bodily food, but 'spiritual.' What plainer? what more manifest? what more divine? For he says, 'In that sacrament Christ is.' For he does not say, That bread and that wine is Christ.' Had he so said, he would have preached a Christ corruptible, (which God forbid) and subject to death: for in that food whatever is discerned or tasted corporally, is confessedly subject to corruption. 9 54, 60. 8 3, 13, 16. 13 40. 8 5.

35. He goes on, 'Because it is the body of Christ.' On this you are up, and say: 'Lo clearly he confesses that that 'bread and that drink are the body of Christ.' But mark 8 3, 13. 9 54, 60.

- 13 40. *how he subjoins: 'therefore it is not bodily food, but 'spiritual.' Do not therefore apply the carnal sense: for by*
 8 5. *this nothing is here discerned. It is indeed the body of Christ; yet not corporal, but spiritual. It is the blood of Christ, yet not corporal but spiritual. Nothing, therefore, is here to be thought of corporally, but spiritually. It is the body of Christ, but not corporally: and it is the blood of Christ; but not corporally.*
- 8 3, 36. Ambrose proceeds: 'Whence too the apostle saith of
 13. *its type, our fathers did eat spiritual meat, and drink*
 9 54. *'spiritual drink. For the body of God is a spiritual body:*
 13 40. *'the body of Christ is the body of the divine Spirit: since 'Christ is Spirit, as we read: "The Spirit before our face is*
 8 13. *"Christ the Lord."' Most clearly has he taught, how we ought to understand the mystery of the body and blood of Christ. For when he had said that our fathers did eat spiritual food, and drink spiritual drink; while yet no one doubts that that manna which they ate, and that water which they drank, were corporal; he adds, as to the mystery which is now wrought in the Church defining in what respect it is the body of Christ] he goeth on to define in what sense that mystery, which is performed in the Church, is the body of Christ ['for the body of God is a spiritual body.' Christ is, in truth, God, and the body which he took of the Virgin Mary, which suffered, was buried, rose again, was indeed a true body, that is, remained visible and palpable. But the body, which is called the mystery of God, is not corporal, but spiritual; and if spiritual, neither visible nor palpable. Hence blessed Ambrose continues: 'The body of Christ is 'the body of the Divine Spirit.' But the Divine Spirit is nought that is corporal, nought corruptible, nought palpable.*
 8 5. *But this body, which is celebrated in the Church, is, according to its visible kind, both corruptible and palpable.*
- 8 3, 37. How then is it said to be 'the body of the Divine
 13. *'Spirit?' In respect truly of that which is spiritual, i.e.,*
 9 54. *of that which has its existence invisible and impalpable, and so incorruptible.] (Ibid. pp. 206-208.)*
- 8 14. 38. Pp. 46-48. By the authority of this most learned
 13 40. man, [Ambrose] we are taught that the difference is wide between the body, in which Christ suffered, and the blood,

which, when hanging on the cross, He shed from His side, and that body, which in the mystery of Christ's passion is daily celebrated by the faithful, and that blood, which is taken by the mouths of the faithful, that to them it may be the mystery of that blood by which the whole world was redeemed.

39. For that bread and that drink are not the body and blood of Christ in respect of what meeteth the eye, but as they spiritually minister in a hidden way the substance of life. But the body, in which Christ once suffered, bore no other appearance than that in which it really subsisted. It was that which truly was seen, was touched, was crucified, was buried. In like sort the blood, which flowed from His side, did not appear one thing outwardly, and veil another thing inwardly; real blood flowed from a real body; but now the blood of Christ, which the faithful drink, and His body, which they eat, are one thing in nature, and another in signification. They are one thing as they feed the body with corporal food, and another thing as they satisfy the soul with the substance of everlasting life.

8 14.

40. Of which matter St Jerome, in his Commentary on the Epistle of St Paul to the Ephesians, writeth thus: 'The blood of Christ and the flesh of Christ are taken in two senses. They are either that spiritual and divine flesh and blood, of which He Himself saith, "My flesh is meat indeed, and my blood is drink indeed." Or the flesh which was crucified, and the blood which was poured out by the soldier's spear.' [18 62.]

8 23.

41. The difference is not small with which this doctor distinguisheth concerning the body and blood of Christ. For whilst he saith that the body and blood of Christ, which are daily taken by the faithful, are spiritual; while the flesh, which was crucified, and the blood which was poured out by the soldier's spear, are not said to be spiritual or divine; openly doth he insinuate that these two differ from one another, no less than things corporal and spiritual, visible and invisible, divine and human. And, because they differ, they are not the same; but the spiritual body which is taken by the mouths of the faithful; and the spiritual blood, which is daily presented to be drunk by believers, differ from the flesh, which was crucified, and the blood which was poured out by

8 23.

the soldier's spear, as the testimony of this author showeth ; therefore they are not the same.

8 15. 42. Pp. 49-67. It is further to be considered that in that
10 34. bread, not the body of Christ alone is figured, but also that
8 16. of the people who believe in Him. Wherefore it is made of
9 66. many grains of corn, as the body of faithful people is made
up of many that believe through the word of Christ.

9 66. 43. For which reason, as that bread is taken to be the
10 34. body of Christ in a mystery, so likewise are the members of
8 15, the people that believe in Christ signified in a mystery. And
16, 23. as that bread is called the body of believers, not corporally but
9 66. spiritually ; so also we must understand the body of Christ,
not corporally, but spiritually.

9 66. 44. So, too, with the wine, which is called the blood of
10 34. Christ, water is ordered to be mixed ; nor is the one allowed
to be offered without the other, because, as the head cannot
be without the body, nor the body without the head, so
neither can the people be without Christ, nor Christ without
the people. Moreover, the water in that part of the sacra-
8 15. ment beareth the image of the people. If, therefore, that
wine, when consecrated by the office of the minister, is cor-
porally changed into the blood of Christ, the water also which
is mixed with it must necessarily be corporally changed into
8 33. the blood of the faithful people. For where the consecration
is one, there followeth also one operation ; and where the
cause is the same, the mystery which followeth is the same
also. But we see no change made in the water, as to bodily
substance ; and therefore there is no corporal change in the
8 23. wine. Whatever in the water signifieth the people of Christ,
9 67. is taken spiritually ; whatever, therefore, in the wine repre-
senteth the blood of Christ must be taken spiritually too.

45. Again, things that differ from each other are not the
same. The body of Christ, which died, which rose again,
and being made immortal, ' dieth no more, nor hath death
' any more dominion over him ;' that Body is eternal, and no
8 5, longer subject to suffering. But the Body, which is celebrated
23. in the Church, is temporal, not eternal ; corruptible, not incor-
ruptible. They differ then from each other, and therefore are
not the same. Now if they are not the same, how are they
said to be the real Body and real Blood of Christ ?

46. For if it be the Body of Christ, and if it be truly said that it is the Body of Christ, then it is in reality the Body of Christ ; and if it be in reality the Body of Christ, then it is the incorruptible and impassible, and therefore eternal Body of Christ ; and, therefore, this Body of Christ, which is celebrated in the Church, must be incorruptible and eternal. But no one can deny that that thing is corrupted, which is broken into parts and distributed to be taken ; which is ground by the teeth, and passeth into the body. But, in truth, that which is presented outwardly is one thing, and that which is by faith believed, another ; that which appertaineth to the bodily senses is corruptible, but that which faith believeth is incorruptible. That, therefore, which outwardly appeareth is not the thing itself, but its image ; but that which is perceived and understood by the soul is the very thing itself. 8 23.

47. Whence St Augustine, in his exposition of St John's Gospel, when treating of the body and blood of Christ, saith thus [Here are cited six passages from the writings of Augustine which will be found marked in our extracts from that author, to which the following are the references : 21. 74, 75, 77, 78, 87, 89.] 8 25.

48. By the authority of this doctor, when treating of our Lord's words concerning the sacrament of His body and blood, we are manifestly taught that these words of our Lord are to be understood spiritually, not carnally. As he saith Himself, 'The words that I speak unto you, they are Spirit and 'they are life,' namely, the words which concern the eating of His flesh and the drinking of His blood. For He speaketh of that at which his disciples were offended. In order, then, that they might not be offended, our divine Master recalleth them from the flesh to the spirit, from the objects of bodily sight to the understanding of things invisible.

49. Again, things which are the same, are comprehended under one definition. Of the real body of Christ it is said, that He is very God and very man ; God begotten of God the Father before the worlds ; man, born of the Virgin Mary in the end of the world. But since this cannot be said of the body of Christ, which in the Church is mystically celebrated,

we know that it is the body of Christ after a certain manner, the manner, namely, of figure and of image, so that the thing itself might be felt to be the truth.

- 8 44. 50. In the prayers used after the mystery of the body and
 10 51. blood of Christ, to which the people answer, Amen, the priest
 12 80. speaketh thus : ‘ We who have received the pledge of eternal
 ‘ life, humbly beseech thee to grant that we may receive, by
 8 16. ‘ manifest participation, that which we touch under the image
 ‘ of the sacrament.’
- 8 16, 44. 51. Now a pledge and image are the pledge and image of
 10 51. some other thing ; that is, they do not respect themselves,
 12 89. but somewhat else. For a pledge is the pledge of that thing
 for which it is given ; an image is the image of that, the
 likeness whereof it showeth forth. For they do not openly
 exhibit, but only signify those things, of which they are the
 pledge and the image. Wherefore, it followeth that this body
 8 16. and blood are the pledge and image of some future thing,
 whereby that which is now exhibited under a likeness shall
 hereafter be openly revealed. Since then they now represent
 that which shall hereafter be revealed, it followeth that that
 which is now celebrated is one thing, while that which shall
 be revealed hereafter is another.
- 8 44. 52. Wherefore that which the Church celebrated is both
 10 51. the body and blood of Christ ; but yet as a pledge, as an
 12 80. image. The reality we shall then possess, when pledge and
 8 16. image shall be no more, but the thing itself in reality shall
 appear.
- 8 44. 53. And in another prayer, ‘ O Lord, we beseech thee, let
 12 80. ‘ thy sacraments work in us, that which they contain ; so that
 8 16. ‘ what we now celebrate in figure, we may receive in very
 ‘ truth.’ He saith that these things are celebrated in a figure,
 not in truth ; that is, in the likeness, not by the exhibition of
 the thing itself. Now figure and truth differ from one another ;
 wherefore the Body and the Blood, which are celebrated in
 the Church, differ from that Body and that Blood, which is
 acknowledged to be already glorified in Christ’s Body. This
 8 16. Body is the pledge and figure, but that is the truth itself.
 10 51. This will continue to be celebrated till we come to that other ;
 but when we come to that Body, this shall be taken away.

54. It appeareth therefore that they differ as much from each other as a pledge doth from that thing of which it is given to us as the pledge, as much as an image doth from that thing of which it is the image, as much as the figure doth from the reality. We see then that the mystery of the body and blood of Christ, which is now received in the Church by the faithful, is separated by a wide difference from that which was born of the Virgin Mary, which suffered, was buried, which rose again, which ascended into heaven, which sitteth at the right hand of the Father. For that which is done on our journey is to be spiritually received, because faith believeth that which it seeth not; it spiritually feedeth the soul, and maketh glad the heart, and giveth everlasting life, and incorruption, while we look not upon that which feedeth the body, which is pressed by the teeth, which is divided into parts, but upon that which is spiritually received in faith. But that body in which Christ suffered and rose again, still existeth as His proper body, which He took of the body of the Virgin Mary, which even after His resurrection could be handled and seen, as He Himself said to His disciples, 'Handle me and see, for a spirit hath not flesh and bones, as ye see me have.'

55. Let us hear also what St Fulgentius saith in his book concerning faith. 'Most firmly hold, and doubt not in any sort, that the Only-Begotten son, God the Word, when made flesh, offered Himself for us, a sacrifice and oblation to God for a sweet-smelling savour. To whom, with the Father and the Holy Ghost, animals were sacrificed in the time of the Old Testament by Patriarchs, Prophets, and Priests, and to whom now, that is, in the time of the New Testament, together with the Father and the Holy Ghost, with whom He hath one and the same Divinity, the Holy Catholic Church throughout the world ceaseth not to offer the sacrifice of bread and wine in faith and love. In those carnal victims there was a signification of the flesh of Christ, which He without sin was to offer for our sins, and of that blood, which for the remission of our sins He was to pour forth. Whilst in this sacrifice there is the thanksgiving and commemoration of the flesh of Christ, which He hath offered for

‘us, and of the blood which He hath shed for us. Of which
 ‘the blessed apostle speaketh in the Acts of the Apostles.
 ‘“Take heed to yourselves, and to the whole flock over the
 ‘“which the Holy Ghost hath made you overseers to rule the
 ‘“Church of God, which He hath purchased with His own
 ‘“blood.” In those sacrifices therefore, what was to be given
 ‘us was figuratively signified; but in this sacrifice, what has
 ‘already been given us, is evidently shewn.’

8 16. 56. When he saith, that in those sacrifices there was a
 35, signification of what should be given us, but in this sacrifice
 12 116. a commemoration of what has been given us, he clearly
 implieth that, as the one had a figure of things to come, so
 this sacrifice too is a figure of things past.

8 35. 57. By these words he most evidently sheweth how great
 12 116. is the difference between the Body in which Christ suffered,
 8 16. and this body, which is for the commemoration of His passion
 and death. For the one is His proper and true body, and
 hath nought in it of mystery or figure; the other is mystical,
 and sheweth one thing by a figure outwardly, while it repre-
 senteth another thing inwardly through the understanding of
 faith.

8 36. 58. Let me allege one other testimony of the Father Augus-
 9 60. tine, which will confirm what I have said, and conclude my
 68, discourse. In his sermon to the people concerning the sacra-
 10 34. ment of the altar, he thus speaketh, ‘What ye now see on the
 12 80. ‘altar of God, ye saw also on the night that is past; but as yet ye
 117. ‘have not heard what it is, what it meaneth, and of how great
 ‘a thing it containeth the sacrament. What ye see, then, is
 ‘the bread and the cup, which even your eyes declare to you,
 ‘but the point in which your faith requireth instruction is
 ‘this, that the bread is the body of Christ, the cup is the
 ‘blood of Christ. This is but briefly stated, and it may
 ‘suffice for faith, yet faith requireth instruction. For the
 ‘Prophet saith, “If ye will not believe, ye shall not under-
 ‘“stand.” (Is. vii. 9.) Ye may therefore say to me, thou hast
 ‘bidden us to believe; explain that we may understand. A
 ‘thought like the following may arise in some one’s mind.
 ‘We know whence our Lord Jesus Christ took flesh, from the
 ‘Virgin Mary, He was suckled as an infant He was nourished,

'He grew, He came to years of manhood, He suffered persecution of the Jews, He was hung on the tree, He was slain, He was taken down from the tree, He was buried, the third day He rose again; He ascended into heaven on the day He willed, thither He raised His own body, thence He shall come to judge the quick and dead, there He now sitteth at the right hand of the Father. How then can the bread be His body? and the cup, or what the cup containeth, how can it be His blood? *These, brethren, are called sacraments for this reason, because in them one thing is seen, and another understood; that which is seen hath a corporal nature, that which is understood hath a spiritual fruit.*' [21 135,]

59. This venerable author in these words, instructeth us what we ought to think of our Lord's proper body, which was born of Mary &c., and what of that which is placed on the altar, and received by the people. The former is entire, is neither cut nor divided, nor veiled under any figure; the latter, which is set on the Lord's table, is a figure, because it is a sacrament; as it is outwardly seen, it hath a corporal nature, which feedeth the body; as it is inwardly understood, it hath a spiritual fruit, which quickeneth the soul.

60. When he would speak somewhat more openly and clearly of the mystical body, he addeth the following words. 'Wherefore if ye wish to understand the body of Christ, hearken to the words of the Apostle, "Ye are the body and members of Christ," (1 Cor. xii. 27.) If, therefore, ye are the body and members of Christ, your own mystery is laid on the Lord's table, ye receive your own mystery, ye answer, Amen, to that which ye are, and by so answering ye subscribe thereto. Thou hearest "the body of Christ," and thou answerest, Amen. Be thou a member of the body of Christ, that this Amen may be true. But why so in bread? Let us allege nought of our own, but let us hearken to the apostle, when he saith concerning the sacrament. "We being many are one bread and one body, &c." (1 Cor. x. 17.)' [21 136.]

61. St Augustine sufficiently teacheth us, that, in the bread which is placed on the altar, the Body of Christ is signified, as well as the body of the people who receive, to the intent he might plainly shew Christ's proper body to be that

8 36.

9 60,
63.

10 34.

12 80.
117.

8 16.

9 68.

10 34.

12 80.
117.

8 36.

9 68.
144.

10 34

12 80,
117.

in which He was born of the Virgin, &c. But that which is placed on the Lord's table, containeth the mystery of that body, as also again it containeth the mystery of the body of believing people, as the Apostle testifieth. 'We being 'many, are one bread and one body in Christ.'

8 1, 62. Your wisdom, most illustrious prince, may understand
18. that it hath been most clearly shown, by the testimony of
9 68. Holy Scripture, and the words of the Holy Fathers, that the
8 16. bread, which is called the body of Christ, and the cup which is called the blood of Christ, is a figure, because it is a mystery; and that the difference is not small between the body, which existeth in mystery, and the body, which suffered, died, and rose again. For the one is the proper body of our Saviour; no figure, no hidden signification, but the manifestation of the reality itself is there acknowledged, and the vision of this, believers still desire; for He is our Head, and with the vision of Him our desire shall be satisfied; inasmuch as He and the Father are One, not in respect of the body, which the Saviour hath, but in respect of the fulness of the Godhead which dwelleth in the man Christ.

8 15, 63. But in this other, which is celebrated in a mystery,
16. there is a figure not only of the proper body of Christ, but
9 68. also of the people that believe in Christ. For it beareth the figure of either body, that is, of the body of Christ, which suffered and rose again, and of the people, who in Christ are born again and quickened from the dead.

2 18. 64. Let us moreover add, that the bread and the cup,
9 68. which is both called and is the body and blood of Christ, doth
10 56. represent the memory of our Lord's passion and death, as He saith Himself in the Gospel. 'Do this in remembrance of 'me.' Which the apostle Paul explaineth when he saith, 'As often as ye eat this bread, and drink this cup, ye do shew 'the Lord's death till He come.'

2 18. 65. We are taught both by our Saviour, and by St. Paul
8 16. the apostle that this bread and cup, which are placed on
9 68. the altar, are placed there in figure or in memory of the
10 56. Lord's death, that they may recall to our present remembrance that which was done in times past, so that being put in remembrance of His passion, we may by it be made partakers

of the heavenly gift, whereby we have been freed from death ; knowing well that when we shall arrive at the vision of Christ, we shall have no need of such like instruments, to remind us what His boundless mercy hath endured for us. For we shall then see Him face to face, we shall not be reminded by the outward admonition of temporal things, but by the contemplation of the Truth itself shall see, how we ought to render thanks to the Author of our salvation.

26.

RABANUS MAURUS.

Flourished about A.D. 840.

De Laudibus Sanctæ Crucis lib. i., tom. i., p. 283.

1. Behold the image of the Saviour [as crucified] in the position of His members. . . . But He is called *Bread*, because He is flesh ; a *Vine* because we have been redeemed by His blood, a *Flower* because He is chosen : a *Way* because through Him we go to God ; a *Door*, because through Him we enter to God. 8 68.

Enarratio in Exodum lib. ii. cap. 6, tom. ii. pp. 110, 111.

2. God commands the people by Moses ‘at evening ye shall eat flesh and in the morning ye shall be filled with bread.’ (Ex. xvi. 8.) Behold bread is named for all food. For by this name flesh is included, for it also is food : nor yet does he call that bread only, which is made of corn. For we are accustomed to call that properly bread. But manna he calls by the name of bread. But he does not make void what he says, that he will give flesh at the evening, and bread in the morning. . . .

3. Whence also they are given at the evening, for all things which were granted to them carnally had been wont to have an end. But the light of faith being manifested, manna is given to the people ; therefore manna is that which Christ is, who as the living bread came down from heaven who through the evangelical clouds is rained on the whole world, not now to a murmuring and tempting synagogue, but to a believing Church placing its hope in Him. But this manna 8 53.

is unfailing. This is the true Bread and heavenly Food of angels ; wherefore the Word of God feeds incorruptibly the corruptible which, that man might eat, 'was made flesh, and 'dwelt among us,' by which also, they who are fed, live spiritually. For they who received the ancient figure carnally are dead.

- 8 53. 4. And not unsuitably by manna also, is signified heavenly discourses ; which the meaning of the name also denotes. Manna also is interpreted 'What is this ?' For when we hear the law of God read in the Church, we ask the teachers, 'What is this ?' the same morally which was given to the people from above, is designated the admiration of heavenly sweetness. For sweet food which is received from heaven, is called manna. For manna as is said above, is called, 'What is this ?' And what is this we say, when this which we comprehend, knowing, we admire. Therefore the mind will receive heavenly manna when uplifted by the voice of compunction it is astonished at a new form of refreshment, so that filled with divine sweetness it may rightly respond, 'What is this ?'

Enarratio in Deut., lib. i., cap. 14, tom. ii., p. 418.

- 8 54. 5. 'He gave thee manna for thy food, which neither thou 'nor thy fathers knew, to shew that not on bread alone doth 'man live, but on every word that proceedeth from the mouth 'of God.' (Deut. viii. 3.) Here now spiritual food is commended to us, by which minds about to live for ever are satisfied. For manna given from heaven signifies the flesh of Christ. 'I 'am,' says He, 'the bread of life which came down from 'heaven,' and 'the word was made flesh and dwelt among us,' 'He who eateth,' saith the Truth itself, 'my flesh and drinketh 'my blood, hath eternal life.' This then hath not he, who doth not eat this bread, nor drink this blood. For men who are not by faith in His body can have temporal life without any spiritual food at all ; but never eternal life which is promised to the saints. In another manner that which he says : 'man doth 'not live on bread alone, but on every word which proceedeth 'out of the mouth of God,' signifies the twofold substance of our nature. For man consists of body and soul, whence this which is of the earth is nourished by earthly food ; the soul

cannot live except by the Word of God. For the spirit of God gives life to the spirit of man which dwelleth in him if however the man himself is in the body of Christ, and lives by faith on the Son of God.

Comment. in Hieremiam, lib. vi., cap. 11, tom. iv., p. 38.

6. 'And I was a meek lamb, that is carried to be a victim, and I knew not that they had counsels against me, saying, 'Let us put wood on his bread, and cut him off from the land of the living and let his name be remembered no more.' (Jer. xi. 19.) This is the consensus of all the Churches, that under the person of Jeremiah they understood that these things were said by Christ, that which the Father shewed to Him how he ought to speak, and discovered to Him the designs of the Jews, and He Himself was led as a lamb to the slaughter, He opened not His mouth, and knew no sin, according to that which is said by the Apostle, 'For he who knew no sin he hath made sin for us.' And they said let us put wood on His bread, that is, the cross on the Saviour's body. For it is He Himself who says, 'I am the bread which came down from heaven.' And let us eradicate or cut Him off from the land of the living. For they thought this wickedness in their mind, to blot out His name for ever. . . . The bread of Jesus by which we are nourished may be interpreted His word. When, therefore He taught, some wished to bring scandal on His doctrine, crucifying Him they said, 'Come let us put wood on 'His bread.' For when the crucifixion of the Teacher is joined with the word of Jesus and his discipline, wood is put on the bread, and certain lyers in wait may say, 'Come and let us 'put wood upon His bread.' But I announce a certain wonderful thing that the wood put on his bread, made the bread better; take for instance the Law of Moses. That wood which was put into the bitter water, made it sweet; so the wood of the passion of Jesus Christ put on his doctrine, made His bread sweeter. For before wood was put upon His bread, when it was bread only, and there was not wood, His sound had not gone out into all the world, but afterwards He took strength through the wood, then the discourse of His passion was diffused throughout the whole world.

8 55.

11 53.

11 53.

Comment. in Matt., lib. ii., cap. 6, tom. v., pp. 35, 36.

- 11 67. 7. 'Give us this day our daily bread.' (Matt. vi. 11.) It has been called 'daily bread,' either for those things which sustain the necessities of this life, respecting which He orders saying, 'Take no thought for the morrow,' and therefore it
- 8 56. was added, 'Give us this day,' what we receive daily: or for the sacrament of the body of Christ: or for spiritual food of which the same Lord says, 'Labour for the meat which is not
- 8 23. 'corrupted,' (*Operamini escam quæ non corrumpitur.*) John vi. 27. And again, 'I am the bread of life which came down 'from heaven.'
- 8 56. 8. But of these three, that which is the best can be con-
- 11 67. sidered. For perhaps some one may be concerned why we pray to obtain those things which are necessary for this life, such as food and clothing, when the Lord Himself says, 'Take 'no thought what ye shall eat, or with what ye shall be 'clothed.' But as they who are more numerous in the eastern parts do not move the question concerning the sacrament of the Lord's body, nor do they partake daily of the Lord's Supper, since this bread is called daily bread, it remains that we accept daily bread as spiritual bread, viz., the Divine precepts which daily we ought to contemplate and practice; for concerning them the Lord Himself says, 'Labour for the 'food which is not corrupted.' But this food is now called daily food as long as this temporal life is prolonged through
- 8 57. departing and receding days. But 'supersubstantial bread,'
- 11 60. of which we read in other copies, signifies in like manner either that peculiar or extraordinary Bread, who says, 'I am the 'bread which came down from heaven,' that is to say, He who is above all substances, and outlives all creatures.

Ibid., lib. viii., tom. v., p. 143.

- 6 10. 9. Matt. xxvi. 26. The solemnities of the ancient Passover being ended, which were kept in commemoration of the ancient deliverance of the people of God from Egypt, He passed over to the new Passover which He wished the Church to celebrate in remembrance of her redemption, namely, that

He might substitute the sacrament of his own body, and of his blood, for the flesh and blood of the lamb.

10. Ver. 28. Therefore because bread strengthens, but wine works blood in the flesh, the bread relates mystically to the body of Christ, the wine to the blood. But because it is necessary that we dwell in Christ and Christ in us, the wine of the Lord's cup is mixed with water. For John attests that the water is the people (Rev. xvii. 15.) And no one is allowed to offer water alone nor wine alone, as neither the corn of wheat alone without the admixture of water into bread, that is to say, not such an oblation as might signify that the Head is separated from the members, and pretend either that Christ could suffer without the love of our redemption, or that we without Christ's passion could be saved and offered to the Father. 8 61.

Ibid., lib. viii., tom. v., p. 159.

11. 'And, lo, I am with you alway, even unto the end of the world.' (Matt. xxviii. 20.) For because He Himself is God and man, He was taken up into heaven in his humanity, which He had taken from the earth. He remains with the saints on earth by His divinity, by which He equally fills heaven and earth. But He remains alway even to the end of the world. From which it is understood that even to the end of the world, they will not be deserted who are worthy of a divine abode and indwelling. 1 20.

Comment. in I. Epist. ad Cor., lib. x., cap. x., tom. v., pp. 318, 320, 321.

12. 1 Cor. x. 1-4. For did not they believe the same things . . . at the intelligible signification, they drank the same spiritual drink. [For the intermediate part of the citation see Augustine 21 94.] 8 66.

13. 'For we being many are one bread and one body, for we are all partakers of that one bread.' (v. 17.) For He who hath suffered for us, hath commended to us in this sacrament . . . because together we live. [For the intermediate part see Bede 24 28.] 12 117.
8 61.

Comment. in Epist. ad Heb. lib. xxviii., cap. 7, tom. v., p. 555.

- 6 25. 14. 'For this he did once when he offered up himself.'
- 12 95. (Heb. vii. 27.) When thou hearest that He is a highpriest,
- 8 70. do not think that he is always performing the office of Highpriest; He certainly has been once constituted in the Highpriesthood, henceforward He hath sat down, and lest thou shouldest suppose, that He stands and is ministering again, thence the apostle shows that the duty of the office hath been finished. For as He was made a Servant, so also He was made a Highpriest and Minister. For it is not the duty of a minister to sit down, but to stand. For here He shows the greatness of the sacrifice, although it was one, and offered once sufficed for ever, and availed as much as all other sacrifices availed. And what He offered He did not offer for Himself, but for the people. For He would not be offering daily for the people, for He was of so great holiness and honour with God, that a sacrifice offered once availed for the people of God for ever.

Ibid., cap. x., tom. v., pp. 561, 562.

- 15 'But in those sacrifices there is a remembrance again 'made of sins every year.' (Heb. x. 3.) Hence there was a remembrance of sin, not an absolution, for even both the priests themselves, and the people equally were purged with the same sacrifices. On the contrary, in Christ a sacrifice was once offered availing to eternal salvation. . . . Our Highpriest is He who offered the sacrifice which cleanseth us; that same which was then offered, we offer now, that which cannot be exhausted; but this which we do is done in remembrance of that which was done, for, said He, 'Do this in remembrance of me.' We do not offer a different sacrifice as the highpriest did, but always the same, but we rather do a remembrance of a sacrifice. . . . 'Then I said, lo, I come, by which 'will we were saved.' The manner in which we were saved, that is, by the offering of the body of Jesus once. And every priest indeed ought to stand ministering daily, but to minister is the part of servants, and to sit the part of masters.
- 8 70. Whence also he says, 'Sat down at the right hand of God,' Wherefore having offered one sacrifice which could save 'for-

‘ever sat down at the right hand of the Father, from hence-
‘forth expecting till his enemies be made his footstool.’

Hom. II. De Oratione Dominica, tom. v., p. 591.

16. ‘Give us this day our daily bread.’ We either ask 11 67
sustenance from God the Father necessary for the body,
signifying in bread, whatever is necessary for us, or we
understand that it is daily bread, which we are to receive
from the altar. For why do we pray that He may give
us that, except lest we admit something of evil by
which we shall be separated from such bread. And the
Word of God which is daily preached, is bread. For because
it is not bread for the stomach, is it not therefore bread of
the mind? But when this life shall have passed away, we
shall neither seek that bread which hunger seeks, nor shall we
have to receive the sacrament of the altar, because there we
shall be with Christ, whose body we merely (*modo*) receive in 8 57.
a sacrament (*in sacramento, sacramentally*). Nor will those
words which we are now speaking to you have to be then
spoken by us; nor the book to be read when we shall see Him,
who is the Word of God, by whom all things were made, by
whom angels are fed, and by whom archangels are enlightened.

Homilia. Lec. S. Evan. secund. Joannem, tom. v., pp. 673, 674.

17. [This homily consists of extracts from Augustine, most
of which are given **21 73-75, 77-79.**]

De Institutione Clericorum lib. i. cap. 24, tom. vi. p. 8.

18. On the sacraments of the Church. Baptism and Chrism, 8 58.
Body and Blood are sacraments; which for this reason are 67.
called sacraments, because under the cover of corporeal things, 10 25.
Divine power worketh more secretly the salvation of the same
sacraments [salvation signified by them], whence also from
their secret or holy virtues (*a secretis virtutibus vel sacris*)
they are called sacraments.

Ibid., lib. i., cap. 31, tom. vi., pp. 11, 12.

19. On the sacrament of the body and blood of the Lord. 8 58.
For because we have already discussed above, so far as the 12 80.
Lord hath given to us, concerning the two sacraments, that

is Baptism and Chrism, it remains that we examine more diligently, so far as the Lord shall now permit us, the remaining two, that is, the body and blood of the Lord. . . . For the Lord would have the sacraments of His body and blood to be received by the mouth of the faithful, and be reduced into their nourishment, that by a visible work an invisible effect might be represented. For as material food nourishes and invigorates the body outwardly, so also the Word of God nourishes and strengthens the soul inwardly: 'for man doth 'not live on bread alone, but on every word which proceedeth 'out of the mouth of God.' 'And the Word was made flesh 'and dwelt among us.' For the Truth Himself says, 'For 'my flesh is meat indeed, and my blood is drink indeed.' That is to say, the flesh of Christ is meat indeed; because He feeds indeed and nourishes man to eternal life; and His blood is drink indeed, because He truly satisfies for ever the soul hungering and thirsting after righteousness.

- 12 80. 20. For men can have temporal life without this meat and drink, not eternal life at all; for this meat and drink signify the eternal union of the Head and His members. 'He who 'eateth,' saith He, 'my flesh and drinketh my blood, dwelleth 'in me and I in Him.' On this account we esteem it necessary to receive His body and blood, that we may dwell in Him, and be members of His body.
- 12 80. 21. For that cause in fact our Lord Jesus Christ commended His body and blood in those things which out of many grains or unleaven are brought to one certain thing.
- 8 61. So that it might signify the unity of the charity of the saints and might give the unity of the body and its members to be understood, which is the holy Church in His saints and faithful ones, being predestinated and called, justified and glorified, the first of these has been done already, that is predestination, the second and the third have been done, are being done, and will be done, that is calling and justification; but the fourth in the reality is future, that is glorification, the sacrament of this thing, that is, the unity of the body and blood of Christ is taken from the Lord's table by some to life, by some to death; but the Thing Itself is life to every man, to no man destruction, whoever shall be a partaker of It, that is,

shall be united a member to Christ the Head in the heavenly kingdom; for the sacrament is one thing, the virtue of the sacrament is another. 8 60.
9102.

22. For the sacrament is received by the mouth, the inner man is satisfied with the virtue of the sacrament. For the sacrament is reduced into the nutriment of the body, but the dignity of eternal life is attained by the virtue of the sacrament. All the faithful communicating in the sacrament enter the covenant of unity and peace. For in the virtue of the sacrament all the members conjoined and united with their Head shall rejoice in eternal glory. 8 58,
59.
12 80.
9102.
8 60,
61.

23. Therefore as it [the sacrament] is changed into us, when we eat and drink it, so also we are changed into the body of Christ, whilst we live obediently and piously. But yet the dignity and power of the sacrament itself (as we have said above) are so great that whoever receives it unworthily, rather procures condemnation than salvation, which the apostle shows saying: 'Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.' For then we receive truly and beneficially the body and blood of Christ, if we not only wish to consume the flesh and blood of Christ in a sacrament (sacramentally) but to eat and drink even to the participation of the Spirit, that we may dwell as members in the body of Christ, that we may be invigorated by His Spirit. Then the faithful receive well and truly the body of Christ, if they neglect not to be the body of Christ. Let them become the body of Christ, if they wish to live by the Spirit of Christ. By the Spirit of Christ liveth not any but the body of Christ. 8 58,
59.

24. Thence it is that the apostle expounding to us this one bread, wished to signify that the one body of Christ is understood. 'The cup,' saith he, 'of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; 8 61,
62.
12 80.

‘for we are all partakers of one bread and of one cup.’ For no other thing is allowed to be offered in the sacraments, except what the Lord Himself appointed and taught us to do by His example. Since ‘the Lord Jesus on the night on which He was betrayed took bread, and giving thanks, broke, and said, This is my body which shall be delivered for you: this do ye in remembrance of me. Likewise also the cup after he supped saying, This is the cup of the New Testament in my blood, this do ye as oft as ye shall drink, in remembrance of me.’ (1 Cor. xi. 23-25.)

- 8 58. 25. It is therefore necessary that unfermented bread, and
 12 80. wine mixed with water be consecrated into the sacrament of the body and blood of Christ. For the gospel narrates that the Lord testified these very things concerning Himself. For the Lord Himself said, ‘I am the living bread which came down from heaven, if any man eat of this bread he shall live for ever, and the bread which I will give is my flesh for the life of
 3 68. ‘the world.’ And again, ‘I am,’ said He, ‘the true Vine.’ For the bread of God comes down from heaven and gives life to the world, whom the Father sealed, God sent into the world. This is the bread of life, he who eats this shall not hunger for ever. This ‘bread strengtheneth the heart of man.’ This indeed was produced from the earth of our nature. And this ‘wine maketh glad the heart of man’ (Psalm civ. 15), which hath proceeded from the true vine. For no other thing can be produced from the vine than wine. Therefore because bread strengtheneth the heart of the body, therefore that is suitably called the body of Christ. But wine because it makes blood in the flesh, therefore it is referred to the blood of Christ. But whilst these things are visibly consecrated yet by the Holy Spirit they pass into a sacrament of the divine body. . . .
- 12 80. 26. But in the sacrament wine ought to be offered mixed with water, for it is read in the gospel that when one of the soldiers had opened the side of Jesus with a lance, immediately there came out blood and water. For that blood was shed for the remission of sins, that water mingles the saving cup, and it shows the Laver and the drink. Therefore neither of these without the other ought to be offered in sacrifice,

neither wine without water, nor water without wine ; for it is necessary that we dwell in Christ and that Christ dwell in us, which St Cyprian shows thus saying, ‘The Lord’s cup is offered mixed with wine, for we see that in the water the people are understood, but that in the wine is shown the blood of Christ. But since in the cup water is mingled with wine, His people are united to Christ, and the multitude of believers are united and conjoined with Him in whom they believe. Which union and conjunction of water and wine is so mingled together in the cup of the Lord that that commixture cannot again be separated’ [see 12 6]; thus neither can the Church be separated and divided from Christ.

8 61,
63,
64.

27. The thing also being attested by John, ‘the water is the people.’ And neither is it allowed to any one to offer water alone, nor wine alone ; so neither the corn of wheat without the admixture of water and making into bread, that is to say, not such an oblation as might signify that the Head is separated from the members, and pretend either that Christ could suffer without the love of our redemption, or that we without Christ’s passion could be saved and offered to the Father. [Here he quotes another passage from Cyprian, part of which will be found. 12 7.]

8 61.
12 80.

Ibid., lib. i., cap. 32, tom. vi., p. 13.

On the Office of the Mass.

28. Of sacraments (as I think) we have spoken sufficiently above. Let us now speak briefly on the office of the Mass, in which office the sacraments themselves are made. . . . But *office* (officium) is called from effecting (efficiendo), as if it were, *effice* (efficium) one letter being changed for the sake of the elegance of the word. That which by a mystic prayer is consecrated in remembrance of the Lord’s passion, has been called a *sacrifice* in the sense of a *sacred doing or deed* (*sacrificium dictum quasi sacrum factum*) whence whilst that which is of the fruits of the earth, by His command is consecrated into the body of Christ, and into the blood of the Lord, and becomes a sacrament, the sacrament of which bread and cup the Greeks call Eucharist, which the Latins interpret,

8 67.

8 69.
12 134,
170.

good grace. And what is better than the body and blood of Christ?

- 8 67. 29. There is a sacrament in any celebration when a thing
 9 103. is so performed that it be understood to signify something
 which must be solemnly regarded. [Augustine 21 7.]

Ibid., lib. iii., cap. 13, tom. vi., p. 39.

- 7 69. 30. The mode of finding whether a form of speech is to be
 8 9, interpreted literally or not. If a form of speech is preceptive,
 50. forbidding either what is flagitious or horrible, or commanding
 what is useful or beneficent, it is not figurative. But if
 it seems to command what is flagitious or horrible, or to
 forbid what is useful or beneficent, it is figurative. 'Except
 'ye eat the flesh and drink the blood of the Son of man, ye
 8 50. 'have no life in you.' He seems to command what is horrible
 or flagitious; therefore it is figurative, commanding us to com-
 municate in the passion of the Lord, and sweetly and profitably
 to treasure up in our memory, that His flesh was crucified and
 wounded for us. [21 13.]

Epist., ad Hiribald. de Euchar., cap. xxxiii.

- 8 47. 31. With respect to your interrogation, whether the
 Eucharist, after it has been consumed, and in the manner
 of other food has passed into the draught, returns again into its
 pristine nature which it had before its consecration upon the
 altar; a question of this description is superfluous, since in the
 gospel the Saviour Himself hath said, 'Every thing that enters
 'into the mouth goes into the belly, and passes away into the
 'draught.' The sacrament of the body and blood of the Lord is
 composed of things visible and corporeal; but it produces an in-
 visible sanctification both of the body and of the soul. Why need
 we, then, on the part of that which is digested in the stomach,
 and which has passed into the draught, talk of a return to its
 pristine state; when no person ever asserted the occurrence of
 any such return? Lately, indeed, some individuals, not
 thinking rightly concerning the sacrament of the body and
 blood of the Lord, have said that 'that very body and blood
 'of the Lord, which was born of the Virgin Mary, in which
 'the Lord Himself suffered on the cross, and in which He

‘rose again from the sepulchre, is the same as that which is
‘received from the altar.’

32. In opposition to which error, as far as lay in our power, writing to the Abbot Egilus, we propounded what ought truly to be believed concerning the body itself. For the Lord in the Gospel says concerning His body and blood, ‘I am the living Bread, which came down from heaven. If ‘any one eat of this bread, he shall live for ever. For my ‘flesh is meat indeed, and my blood is drink indeed. He ‘that eateth my flesh, and drinketh my blood, hath eternal ‘life.’ This life, therefore, he hath not, who eateth not this bread, nor drinketh this blood, for men who are not by faith in His body can have temporal life in this world without that at all, but never that eternal life which is promised to the saints. 8 47.

33. But lest they should think that the eternal life promised by faith is in such sort in that meat and drink, which they receive carnally and do not understand spiritually, that they who receive it should die neither in soul nor in body, He deemed it worthy to meet this thought. For when He had said, ‘He who eateth my flesh and drinketh my blood hath ‘eternal life,’ straightway He subjoined, ‘And I will raise him ‘up at the last day.’ That he may have in the meanwhile eternal life according to the Spirit. 8 47.

27.

ÆLFRIC.

Flourished about A.D. 1000, and is believed to have been Archbishop of Canterbury from 995 to 1005.

1. A sermon of the paschal lamb, and of the sacramental body and blood of Christ our Saviour, written in the old Saxon tongue before the conquest, and appointed in the reign of the Saxons to be spoken unto the people at Easter before they should receive the communion, and now first translated into our common English speech. 9 60,
69.

2. That innocent lamb which the old Israelites did then kill, had signification after ghostly understanding of Christ’s 9 69.

suffering, who unguilty shed His holy blood for our redemption : hereof sing God's servants at every mass, *agnus Dei qui tollis peccata mundi misserere nobis* : That is in our speech, *Thou Lamb of God that takest away the sins of the world have mercy upon us*. Those Israelites were delivered from that sudden death, and from Pharaoh's bondage by the lamb's offering, which signified Christ's suffering through which we be delivered from everlasting death, and from the devil's cruel reign, if we rightly believe in the true Redeemer of the whole world Christ the Saviour. . . . Those Israelites eat the lamb's flesh at their Easter time, when they were delivered, and we receive ghostly Christ's body, and drink His blood, when we receive with true belief that holy housel. That time they kept with them at Easter seven days with great worship, when they were delivered from Pharaoh, and went from that land.

9 60. 3. So also Christian men keep Christ's resurrection as the
69. time of Easter these seven days, because, through His suffering and rising we be delivered and be made clean by going to this holy housel, as Christ saith in His Gospel, ' Verily, verily, I ' say unto you, ye have no life in you, except ye eat my flesh ' and drink my blood. He that eateth my flesh and drinketh ' my blood, abideth in me, and I in him, and hath the ever- ' lasting life; and I shall raise him up at the last day, &c,' (John vi. 53-54.) He blessed bread before His suffering, and divided it to His disciples, thus saying : ' Eat this bread, it ' is my body, and do this in my remembrance.' Also He blessed wine in a cup, and said : ' Drink ye all of this. This ' is my blood that is shed for many in forgiveness of sins.' The apostles did as Christ commanded, that is, they blessed bread and wine to housel again afterwards in His remembrance. Even so also their successors and all priests by Christ's commandment do bless bread and wine to housel in His name with the apostolic blessing. Now several men have often searched, and do yet often search, how bread that is gathered of corn, and through fire's heat baked, may be turned to Christ's body; or how wine that is pressed out of many grapes is turned through any blessing, to the Lord's blood.

Now we say to such men, that some things be spoken of Christ by signification, and some by things certain. 9 26, 69.

4. True this is and certain that Christ was born of a maid, and suffered death of His own accord, and was buried, and on this day rose from death. (See Bertram 25 6.) He is said to be bread by signification, and a lamb, and a lion, and a mountain. He is called bread, because He is our life and angel's life. He is said to be a lamb for His innocency; and a lion for strength, wherewith he overcame the devil. But Christ is not so, notwithstanding, after true nature, neither bread, nor a lamb nor a lion, (see Augustine 21 121, 122.) 9 26, 69, 117. 7 74. 11 46. 11 7.

5. Why is then the holy housel called Christ's body, or His blood, if it be not truly what it is called? Truly the bread and the wine which by the mass of the priest be hallowed, shows one thing without, to human understanding, and another thing within, to believing minds. (See Bertram 25 7.) Without they be seen, bread and wine, both in figure and in taste; but they be truly after the hallowing, Christ's body and His blood, through ghostly mystery. . . . 9 26, 60, 69, 117. 11 46.

6. Behold, now we see two things in this one creature, after true nature, the water is corruptible water, and after ghostly mystery hath healing might. So also if we behold the holy housel after bodily understanding, then we see that it is a creature corruptible, and mutable: if we acknowledge therein ghostly might, then understand we that life is therein, and that it giveth immortality to them that eat it with belief: much is betwixt the invisible might of the holy housel, and the visible shape of His proper nature. It is naturally corruptible bread, and corruptible wine, and is by might of God's word truly Christ's body and His blood, not so, notwithstanding bodily but ghostly. Much is betwixt the body Christ suffered in, and the body that is hallowed to housel. (See Bertram 25 41.) 9 60, 69.

7. The body truly, that Christ suffered in, was born of the flesh of Mary, with blood and with bone, with skin and with sinews, in human limbs, with a reasonable soul living; and 9 60.

8. His ghostly body, which we call the housel, is gathered of many corns, without blood and bone, without limb, and without soul, and therefore nothing is to be understood therein 9 60, 64.

bodily, but all is ghostly to be understood. Whatsoever is in that housel, which giveth substance of life, that is of the ghostly might and invisible doing. Therefore is the holy housel called a mystery, because there is one thing in it seen, and another thing understood. That which is there seen, hath bodily shape; and that we do there understand, hath ghostly might. Certainly Christ's body, which suffered death, and rose from death, never dieth henceforth, but is eternal and impassible. (See Bertram 25 45, 46.)

- 9 60, 69. 9. The housel is temporal, not eternal; corruptible and dealed into sundry parts, chewed between teeth, and sent into the belly; howbeit, nevertheless after ghostly might, it is all in every part. Many receive the holy body, and yet, notwithstanding, it is so all in every part, after ghostly mystery. Though to some man fall a less deal, yet there is no more might, notwithstanding, in the more part, than in the less, because it is all in each man, after the invisible might. This mystery is a pledge and a figure; Christ's body is truth itself. This pledge we do keep mystically, until that we be come to the truth itself, and then is this pledge ended. (Bertram 25 45, 46, 52, 53.) Truly it is so as we before have said, Christ's body and His blood; not bodily but ghostly. And ye should not search how it is done, but hold it in your belief that it is so done.

- 9 60, 69. 10. Let us now hear the apostle's words about this mystery. Paul the apostle speaketh of the old Israelites, thus writing in his epistle to faithful men. All our forefathers were baptized in the cloud, and in the sea; and all they ate the same ghostly meat, and drank the same ghostly drink. They drank truly of the stone that followed them and that stone was Christ. Neither was the stone then from which the water ran, bodily Christ; but it signified Christ that calleth thus to all believing and faithful men. 'Whosoever thirsteth, let him 'come to me and drink, and from his bowels floweth lively 'water.' This he said of the Holy Ghost, whom he receiveth which believeth on him. The apostle Paul saith that the Israelites 'did eat the same ghostly meat, and drank the same 'ghostly drink' because the heavenly meat that fed them forty years, and the water which from the stone did flow, had

signification of Christ's body and His blood that now be offered daily in God's church. It was the same which we now offer, not bodily but ghostly. (Bertram 25 11-14.)

11. We said unto you a little before that Christ hallowed bread and wine to housel before His suffering, and said, 'This 'is my body and my blood.' Yet He had not then suffered; but so notwithstanding He turned, through invisible might, the bread to His own body, and that wine to His blood, as He before did in the wilderness, before that He was born a man; when He turned that heavenly meat to his flesh, and the flowing water from the stone to his own blood. (Bertram, 25 15.)

12. Very many ate of the heavenly meat in the wilderness and drank that ghostly drink, and were nevertheless dead, as Christ said, and Christ meant not that death which none can escape, but the everlasting death, which some of the folk deserved for their unbelief.

13. Moses and Aaron and many other of that people which pleased God, eat that heavenly bread, and they died not that everlasting death, though they died the common death. They saw that the heavenly meat was visible and corruptible, and they ghostly understood by that visible thing and ghostly received it. (Bertram, 25 47.)

14. The Saviour said, He that eateth my flesh and drinketh my blood, hath everlasting life. And he bade them not to eat that body which he was encompassed with, nor the blood to drink which He shed for us; but He meant with those words the holy housel, which ghostly is His body and His blood, and he that tasteth it with believing heart, hath the eternal life. In the old Law, faithful men offered to God divers sacrifices, that had fore-signification of Christ's body, which for our sins, He himself to His heavenly Father hath since offered as a sacrifice. (Bert. 25 55.)

15. Certainly this housel which we do now hallow at God's altar, is a remembrance of Christ's body which He offered for us, and of His blood, which He shed for us. So He Himself commanded, Do this in my remembrance.

16. We ought also to consider diligently how this holy housel is both Christ's body, and the body of all faithful men,

9 60,
69.9 60,
699 60,
70.9 60,
69, 70.9 60,
70.9 60.
12 80.

- 9 70. after a ghostly mystery. As wise Augustine says of it, If ye will understand of Christ's body, hear the apostle Paul thus speaking: 'Ye truly be Christ's body and his members.' Now is your mystery set on God's table, and ye receive your mystery, which mystery ye yourselves be. (Augustine 21 135, Bertram, 25 58-61.)

Epistle of Ælfric, Archbishop of Canterbury, to Wulfstane, Archbishop of York.

- 9 60, 69. 17. Christ Himself blessed housel before His suffering. He blessed the bread and brake, this speaking to His apostles: 'Eat this bread, it is my body.' And again He blessed one chalice with wine and thus speaketh unto them: 'Drink ye 'all of this, it is my own blood of the New Testament which is 'shed for many in forgiveness of sins.' The Lord which hallowed housel before His suffering and sayeth that the bread was His own body and that the wine was truly His blood, he halloweth daily by the hands of the priest bread to His body, and wine to His blood in ghostly mystery, as read in books. And yet that lively bread is not bodily so notwithstanding: not the self same body that Christ suffered in. Nor that holy one is the Saviour's blood which was shed for us in bodily thing, but in ghostly understanding. Both be truly that bread His body, and that wine also His blood, as was the heavenly bread which we call manna, that fed forty years God's people. And the clear water which did then run from the stone in the wilderness, was truly His blood, as Paul wrote on some of his epistles.
- 9 60. 18. 'All our fathers did eat in the wilderness the same 'ghostly meat, and drink the same ghostly drink; they drank 'of that ghostly stone, and that stone was Christ.' The apostle hath said, as you have heard, that they all did eat the same ghostly meat, and they all did drink the same ghostly drink. And he saith not 'bodily,' but 'ghostly.' And Christ was not yet born, nor His blood shed, when the people of Israel did eat that meat and drink of that stone. And the stone was not bodily Christ, though he so said. It was the same mystery in the old Law, and they did ghostly signify that ghostly housel of our Saviour's body which we consecrate now.

28.

Special Extracts from the Fathers made by Dr Pusey in defence of the doctrine of the Real Presence of Christ's Body and Blood in the consecrated elements, and given in his two sermons—one on 'The Presence of Christ in the 'Holy Eucharist,' published in the year 1853, and the other⁷ entitled 'This is My Body,' published this year, 1871.

IGNATIUS.—1. Misbelievers who confess not that the Eucharist is flesh of our Saviour Jesus Christ, the flesh which suffered for our sins, which the Father in His mercy raised again. pp. 48, 49. [3 6.] 13 20.

2. I have no taste for corruptible food, nor for the pleasures of this life. Bread of God I desire, heavenly Bread, Bread of Life which is flesh of Jesus Christ; and drink of God I desire: His Blood which is love without corruption, and life evermore. p. 49. [3 4.] 13 20.

JUSTIN MARTYR.—3. The bread consecrated with thanksgiving by the prayer of the word, which is from Him, is (so we are taught) the Body and Blood of that incarnate Jesus. p. 52. [7 2.] 13 21.

IRENÆUS.—4. The Eucharist becomes Christ's Body and Blood. p. 52. 13 22.

CLEMENT OF ALEXANDRIA.—5. The Lord provided for us food from Himself. He offereth flesh, and poureth out blood, and nothing is wanting to the children's growth. p. 49. [9 3.] 13 25.

6. We receive Him and lay Him up in ourselves, and place the Saviour in our breasts. p. 60. [9 3.] 13 24.

TERTULLIAN.—7. Approach those hands to the Body of the Lord. The Body of the Lord is offended. p. 55. 13 27.

ORIGEN.—8. His flesh is true food. p. 49. [11 32.] 13 3, 4.

9. He who hath been initiated in the mysteries knoweth both the flesh and blood of the Word of God. p. 54. [11 30.]

10. When ye receive the body of the Lord ye guard it with all caution and veneration lest ever so little of it fall, lest aught of the consecrated gifts drop off. p. 54. [11 22.] 13 5.

- 13 5. 11. How think ye, is it less guilty to neglect the Word of God than to neglect His body? p. 55. [11 22.]
- 13 6. 12. He gives to thee the bread of blessing, His own body, and bestows His own blood. p. 60. [11 47.]
- 13 29, 30. CYPRIAN.—13. He is the Bread of us who appertain to His body. p. 49. [12 1.]
- 13 29. 14. The hand receives the Lord's body. p. 54.
- 13 29. 15. They invade the body of the Lord. Offer violence to the body. To profane the sacred body of the Lord. p. 55.
- 13 29. 16. Receive the Lord's body in defiled hands, and drink the Lord's blood with polluted mouths. p. 55.
- 13 29. 17. We drink His holy blood to the propitiation for our sins and participation of the immortality in Him. p. 60.
- 13 33. EUSEBIUS.—18. He gave them for food the heavenly bread, Himself (gave Himself.) p. 50.
- 13 33. 19. Having the senses purified, so as to be able to eat the living Bread and His life-giving Flesh, and to drink His saving Blood. p. 56.
- 13 33. 20. Eat the living Bread and the life-giving Flesh and drink His saving Blood. p. 59.
- 13 33. 21. Receive His Body and Blood. That saving Body Christ Himself. p. 61.
- 13 33. 22. On every Lord's day we are quickened by the hallowed Body of the same Saviour's Passover, and are sealed in our souls by His precious blood. p. 61.
- 13 35. CYRIL of Jerusalem.—23. We become Christ-bearers. His body and His blood being diffused through our members. p. 61. [15 12.]
- 13 36. BASIL.—24. Be holy and spotless, and so eat the body and drink the blood of Christ. p. 56.
- 13 36. 25. We are entrusted with the body and blood of Christ. p. 57.
- 13 36. 26. Distribute the body of Christ. p. 57.
- 13 39. AMBROSE.—27. Touch not the body of Christ with a fevered hand. p. 56.
- 13 39. 28. Minister the body of Christ. p. 57.
- 13 39. 29. The body of the Lord Jesus, in whom is remission of sins. p. 59.
- 13 39. 30. The flesh of Christ, which is indeed the body of life. p. 59.

JEROME.—31. We know that the wine is consecrated into the blood of Christ. p. 52. [18 61.] 13 7.

32. The Lord Jesus gives us the true bread: He eateth with us and Himself is eaten: we drink His blood, and without Him we cannot drink it. p. 54. [18 21.] 13 8.

33. We pollute bread, that is, the body of Christ. p. 55. [18 47.] 13 9.

34. Handle the body of the Lord. p. 57. [18 8.] 13 9.

GAUDENTIUS.—35. From bread (because He can and hath promised) He maketh his own body: of wine His own blood. p. 51 [19 4,] 13 43.

AUGUSTINE.—36. He was carried in His own hands, when commending His own very body to us, He said, 'This is my body.' p. 52. [21 49.] 13 44.

37. We have heard the true Master the divine Redeemer, the tender Saviour, commending to us our price, His blood. He spake to us of His body and blood. He called His body food: His blood drink. p. 53. [21 107.] 13 44.

38. In place of all those sacrifices and oblations, His body is offered and is ministered to communicants. p. 54. 13 45.

39. That everlasting Word equal to the Father, wherewith angels are fed. p. 59. 13 45.

40. We are fed from the cross of the Lord, because we eat His body. p. 61. 13 45.

41. Eating and drinking the crucified, p. 61. 13 45.

CHRYSOSTOM.—42. To nourish us, He spares not His own flesh and blood. p. 50. 13 56.

43. He giveth himself to thee; to receive within thee. p. 50 [22 9.] 13 58, 59.

44. God invites us to His own table, and sets before us his own Son. p. 50. 13 56.

45. He left us His own flesh. p. 50. 13 56.

46. That which is in the cup is that which flowed from His side, and thereof do we partake. p. 52 [22 19.] 10 42, 45.

47. He is really present, because the sacrament is His body. p. 52. 13 61, 9 4, 13 62.

48. That the same Christ who was crucified for us, makes them to become his body and blood. p. 52. 13 56.

49. His body is set before us now. p. 54. 13 63.

- 13 56. 50. He who receiveth the body in an impure soul defileth it. p. 55.
- 13 56. 51. Receive with insolence the body of Him who is God over all. p. 55.
- 13 56. 52. In a tumult the most holy blood of Christ was spilled. p. 55.
- 13 56. 53. We drink not water from the rock but blood from His side. p. 60.
- 13 63. 54. If we will we have Him entire. p. 61 [22 5.]
- 13 58. 55. He commingleth himself with us, and not by faith only but in very deed maketh us His body. p. 62 [22 9.]
- 13 58. 56. That whereat angels gaze with awe, thereby are we nourished, therewith are we mingled and we become the one body and the one flesh of Christ. He feeds us with His own blood and by every means entwines us with himself. p. 62 [22 9.]
- 13 66, 68. 57. That same flesh whereby He became akin to us, He gives forth to us. Wishing to show the longing He hath towards us, He hath mingled himself with us, and blended His body with ours, that He might, in a manner be one thing, as the body joined to the head. p. 62 [22 13.]
- 13 70. 58. Christ gives us of His flesh to be filled, drawing us to greater love. p. 62 [22 21.]
- 13 71. 59. That very body which sitteth above is adored by angels and is nigh to the power incorruptible, of this do we partake. p. 63 [22 29.]
- 13 71. 60. He gives himself for a spiritual feast and banquet, p. 64. [22 4.]
- 13 63. 61. He has given us to be filled with His holy flesh. He has set before us Himself sacrificed. p. 64 [22 5.]
- 13 10. THEODORET—62. He nourisheth and cherisheth the Church and giveth her His own body and blood. p. 62 [23 31.]

Extracts from the Sermon entitled 'This is my body.' 1871.

- 13 21. JUSTIN MARTYR.—63. We receive not the Eucharist as common bread or as common drink, but in what way Jesus Christ our Saviour being, through the Word of God incarnate, had both flesh and blood for our salvation, so also have we been taught that the food over which thanksgiving has been

made by the prayer of the word which is from Him, is the flesh and blood of Him, the incarnate Jesus. p. 29 [7 2.]

IRENÆUS.—64. The divine communion was the body and blood of Christ. p. 29. 13 23.

65. Taking bread of this our creation, He confessed that the mingled drink of the cup was His own blood. p. 29 [8 1.] 13 24.

CLEMENT of Alexandria.—66. Being both bread and flesh, He giveth Himself, being both, to us to eat, p. 30. 13 26.

TERTULLIAN.—67. He hath consecrated His blood in wine, who then figured forth wine in blood. p. 31. [10 14.] 13 27.

68. The flesh feeds on the body and blood of Christ, p. 31. 13 27.

ORIGEN.—69. His flesh is true food, p. 30. [11 32.] 13 4.

CYPRIAN.—70. The hand receives the Lord's body. p. 30. 13 28.

EUSEBIUS.—71. He gave them for food the heavenly bread, Himself gave Himself. p. 30. 13 33.

CYRIL of Jerusalem.—72. The bread of the Eucharist after the invocation of the Holy Ghost, is mere bread no longer, but the body of Christ. p. 32. [15 11.] 13 35.

BASIL.—73. Be holy and spotless and so eat the body of Christ. p. 33. 13 36.

AUGUSTINE.—74. In that sacrament Christ is, because it is the body of Christ ; it is not therefore bodily food but spiritual. p. 33. [17 15.] 13 39, 41.

AUGUSTINE.—75. The bread which ye see on the altar, sanctified by the Word of God, is the body of Christ. That cup, rather what the cup holds, sanctified by the Word of God, is the blood of Christ, p. 32 [21 126.] 13 47.

CHRYSOSTOM.—76. It is not man who maketh what lieth there to become the body of Christ, but Christ Himself, who was crucified for us. p. 32. 13 56.

29.

ZWINGLE.

Opus Articulorum, tom. i., ff. 31, 32.

1. I think that it is not unknown to you that the word sacrament is employed by the ancient Latins otherwise than 10 21.

- it is now by ecclesiastics. For sacrament properly signifies swearing. But if you name all those things sacraments, which God by His word promised to be so firm as if he had regarded it as swearing, there will not be many sacraments which are held by you for sacraments, as confirmation, orders, and extreme unction, especially as we use sacraments. On the other hand, there will be sacraments which we do not hold to be sacraments at all, . . . excommunication will be a sacrament. For Christ said, whatever the Church shall bind that this is bound in heaven. But theologians do not so use the word sacrament,
- 10 21. but say that a sacrament is the sign of a sacred thing. But if the body and blood of Christ are only signs of a sacred thing, I ask of you what is that of which they are the signs? Then if they are only signs, how can they be sacrifices? Or how can you theologians include the body and blood of Christ under a sacrament, when 'a sacrament' is merely 'a sign of a 'sacred thing?' Yet in the meantime you so anxiously enquire how the substance of bread can be converted into the substance of body. Ye do not, therefore, rightly define a sacrament to be the sign of a sacred thing, since according to your doctrine it is not a sign but a sacrifice. But if it is a sacrifice how can it be a sign? especially in the New Testament. . . . But if you understand that a sacrament is some certain sign or seal I will not allow the Body and Blood of Christ to be called a sacrament. But your definition does not receive nor permit this interpretation. For according to this opinion, orders, confirmation, and extreme unction, which you make into sacraments, would be lost to you, and would be cut off by your definition, since they cannot by the word of God confirm man, or make him certain, especially as they are in use by you.
- 10 21. 2. For if by sacrament you understand a sign consecrated or sanctified by the word of God, or of man, there will be more sacraments than seven. But if you understand that sacraments are signs or pledges which God Himself has sanctified and established by His word, it necessarily follows that those are not sacraments which come by mere human institutions and words. When, therefore, I call the body and blood of Christ or baptism, a sacrament, I take a sacrament for something which has been instituted and established by

the infallible and most certain word of God. But when I call other blessed or consecrated things sacraments, I understand by sacrament a sign which has been either consecrated by the word of God, or of man. For as theologians define a sacrament, it cannot be common to the sacrament of the body and of the blood.

Ff. 36, 37. 3. Since the flesh of Christ suffered death for us, and His blood was shed for us, and He delivered us miserable men from eternal death, more solid food, and that which confirms and nourishes cannot come in contact with the mind of a pious man, than if he constantly and undoubtedly believes this. For so the death and the shedding of the blood of Christ is made life and joy to the soul. But since the words of Christ have this sense, which, viz., under the appellation of the corporal things, body and blood, the word of faith is signified and set forward, Christ Himself teaches in the same place. For when some of His disciples had said, 'This is a hard saying,' (for they were horrified by eating the body and blood of Christ which they saw before them), 'who can hear it?' 'Jesus said to them, Doth this offend you? 'What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.' Christ presumed by these words, that they did not yet believe in Him, (for in what follows He says, 'There are some of you who do not yet believe,') but when they should see Him ascend into heaven in their sight, they would learn from that, that nothing was impossible. What hitherto Christ had spoken to them, they had understood concerning the corporal eating and drinking of His body and blood. Christ therefore corrected this their error, showing that there was another sense of His words, namely, that His body and blood were then food to the soul, since the soul certainly believes that the body and blood of Christ were its salvation, pledge, and price of redemption, before God. That this is done by the Spirit of God, who induces faith in the soul, by which faith a man lives. For that the flesh (in that sense in which the erring and unbelieving disciples understood it) profited nothing; for His words, which He had spoken with

them, were pledges and promises of life and spirit, namely, that His body and blood presented as certain life to the soul, as bread did to the body, nor did it present life only, but also preserve it in life, provided we believe that the body and blood of Christ made satisfaction, and were sacrificed in death for us. You see here that the body and blood of Christ are no other thing than the word of faith, namely, that His body dying for us, His blood shed for us on the cross, redeemed us, and reconciled us to God. Whilst we firmly believe this, our soul is nourished and renewed by the body and blood of Christ. Yet still where the testament itself of the body and blood can be received by those who are sincere, He has instituted certain forms of things by which we are nourished and renewed, namely, bread and wine, so that the faithful might be made more assured in this faith even by this certain visible action.

De vera et Falsa Religione Commentarius, tom. ii.,
ff. 212-215.

- 14 32, 4. Therefore the Eucharist, Fellowship, or Lord's Supper,
37. is no other thing than a commemoration in which they who firmly believe that they are reconciled to the Father by the death and blood of Christ, show forth this vital death, that is, they rejoice, give thanks, and proclaim it. Now therefore it follows that they who come to this service, or festivity, being
- 14 41. about to commemorate the Lord's death, that is, to show it forth, testify by the deed itself that they are members of that one body, that they are that one bread; *for all who believe in Christ are one body, as not in one place only doth Paul testify, but especially above, in the tenth chapter of the 1 Cor.* He therefore who associates with Christians when they shew forth the Lord's death, who at the same time eats the symbolical bread, or flesh, he doubtless ought to live afterwards according to the rule of Christ, for he has given proof to others that he believes in Christ. [This section thus far, except the part given in italics, is cited by Canon Liddon in his lectures on our Lord's Divinity. Zwingle, after dwelling upon the importance of purity and holiness in all communicants with considerable force cites Tertullian, Augustine, Origen and others, in defence of a figurative interpretation of the

words of institution. Some of the passages will be found in the Catena, to which the following are references. 'Represents,' &c. **10 7**. 'The figure of His own body,' **21 44**. 'The sign which shows that one hath eaten,' &c. **21 86**. 'If by means of the flesh of Christ,' &c. **21 88**. See also Origen **11 12**; Jerome **18 42**; Augustine **21 84**. After **14 17**. having made these citations, Zwingle remarks on the extracts, especially those from Augustine.]

5. What, I ask, could be spoken more clearly or appropriately than these words? What, at the same time, could be said more cautiously? For when he had said, 'although carnally and visibly he presses with his teeth.' Then lest you should think that this ought to be understood of the corporal flesh of Christ, he subjoins, 'The sacrament of the body and blood of Christ.' Maintaining that this is to eat carnally, when it is eaten sacramentally, but (to eat sacramentally cannot be any other thing than to eat the sign or symbol.) [The part in brackets is cited by Bishop Browne on the 28th article, p. 702.] Again, lest any one should think that he said to eat sacramentally was a trifling thing, as if this eating disparaged the words of Paul, 'For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself,' &c. (1 Cor. xi. 29), for who could say, If I eat only sacramentally, how then can I be made guilty of the body and blood of the Lord? Augustine therefore checks this rashly formed objection, when he says, 'But rather doth eat and drink the sacrament of so great a thing to judgment to himself.' Observe he doth not say 'so great a thing,' but 'the sacrament of so great a thing.' But of what thing? Of this, which we are by faith in Christ, and He Himself in us. **9 110.**

6. But again they say, we worship, and we eat the spiritual body of Christ. What is . . . the spiritual body of Christ? Is there found anywhere in the Scriptures any other spiritual body than either the Church as contained in Eph. iv. and Colos. i., or our faith which also believes that He on the cross paid the penalties for us, and by Him is certain of salvation? Why do we, I ask, by words of this kind, which no intelligent man understands, burden pious minds? A spiritual body is so understood by man as if you spoke of a corporal mind, or a **14 18, 39.**

fleshly understanding. Do we not eat the body of Christ spiritually when we believe that He was slain for us and confide in Him? are they not now spirit and life in us? Why do we connect irreconcilable words together, only that we may make this long cord of contention? Let us speak plainly, we eat spiritually when by the grace of God we come to Christ.

- 14 20. Therefore to eat the body of Christ spiritually, what other thing moreover can it be than to believe in Christ?

Ad Carolum Imp. Fidei Ratio de Eucharistia, tom. ii., f. 541.

7. I believe that in the holy supper of the Eucharist, that is, of thanksgiving, the true body of Christ is present in the contemplation of faith, that is, that they who give thanks to the Lord for the benefit procured for us in His Son, confess that He assumed true flesh, truly suffered in it, truly washed away our sins in His blood, and so that everything done through Christ for them, to the contemplation of faith, is done as if present. But that body of Christ by essence and really, that is, the natural body itself, is either present in the Supper or is eaten by our mouth and teeth, as Papists and some who respect the Egyptian pots assert; that indeed we not only deny, but constantly affirm, that it is an error which is against the word of God.

Ad Principes Germaniæ Epistola, tom. ii., ff. 547-549.

12109. 8. Doth not one desire, when he feeleth his faith to fail, to be upholden and restored to his place? And where in the whole world shall we hope to find that more conveniently than in the very action of the sacraments, so far as belongeth to all sensible things? For let it be that all creatures allure and provoke us to the contemplation or beholding of God's majesty, yet all that their allurement or provoking is dumb; but in the sacraments there is a lively provoking and speaking allurement. For the Lord speaketh, and the elements also speak; and they speak and persuade that to our senses which the word and spirit speak to our mind. Howbeit, hitherto all these visible things are nothing unless the sanctification of the Spirit go before.

12109. 9. We have spoken above of sanctified and consecrated

bread, which we intend in no manner to be taken in the sense 14 19.
 of the Papists, as if the bread was converted into the body of
 Christ really or naturally, but into the sacramental body, for 9 110.
 example, if daily bread is sanctified by word and prayer, much 10 88.
 more that bread which is changed that it may now be the
 sacramental body of Christ; that which was common before is
 sanctified and consecrated that it may now be divine and holy
 bread. . . .

10. 'This is my body which is given for you, and, this is 12109.
 'my blood,' &c. The adversaries say that here the body of
 Christ is offered, and we say the same thing. Where, then, is 8 10.
 the disagreement? It is here: The adversaries say that the
 natural and substantial body of Christ is offered, we, the sacra- 9 110.
 mental body. Hence the contests. Let them answer, there- 10 88.
 fore, whether they intend these words, 'This is my body,' to
 be understood naturally or spiritually, that is, whether He
 offered His body to be eaten naturally or spiritually, for be-
 tween a natural or corporal body and a spiritual body there is
 no middle state.

11. Moreover that sacrament is not only entitled the body, 12108.
 but also sensibly represents and signifies it, in which also our 10 88.
 perceptions may be advised or restrained; now it does not
 offend us, though all these things which the Holy Ghost
 worketh be referred to the external sacrament, so long as we 10 21.
 understand them to be spoken figuratively, as the Fathers
 said.

12. Thus, in the Eucharist, when that nobleman, taking His 13 79.
 journey into a far country, distributing bread and wine, did 14 23.
 far more lively and peculiarly give Himself unto us, when He
 said, 'This is my body,' than if He had said, This is a token
 or sign of my body, although He took away His natural body
 and carried it into heaven. Yet, nevertheless, by these words, in
 that which appertaineth to faith and grace, He giveth Himself 8 10.
 wholly, as if He had said, Now I go to die for you, and after
 a while will wholly depart from hence; but I will not have
 you doubt of my love and care to you-ward. How much so-
 ever I am, I am altogether yours. In witness whereof, I com-
 mend unto you a sign of this my betraying and testament, to the
 intent you might maintain the memory of me and my benefits;

that when you see this bread and this cup ministered to you in the Supper of my remembrance, ye may be no otherwise reminded of me, that is, that I delivered up myself for you, than if you should see me with your eyes face to face, as ye now see me both to eat with you, and by and by shall see me to be led from you to die for you.

Fidei Christianæ Expositio, tom. ii., f. 551.

- 12 99, 13. But we are so to venerate and worship sacraments
129. (*sacramenta vero sic veneramur et colimus*) as signs and
14 16. symbols of sacred things, not as if they were the very things
of which they are the signs. For who can be so ignorant as
to say that the sign is that which it signifies. . . . But
because sacraments are significations of true things, which true
things by essence and naturally have some time been done,
they introduce these things, I say, commemorate them as if
placed before the eyes. I desire, O king that you may well
understand me. Christ by His death expiated our wickedness.
Now the Eucharist is a commemoration of this thing as He
Himself said, 'Do this in remembrance of me,' in which re-
membrance all God's benefits are commemorated, which He
14 16. has manifested to us through His Son, whence by these very
7 70. symbols, that is, bread and wine, Christ Himself is presented
8 10. as to our eyes, that so not only now being heard, but also
seen and tasted, they see and perceive Christ whom the soul
has in its bosom and rejoices in Him.

Ibid., *Presence of Christ's body in the Supper*, ff., 553-555.

- 14 16. 14. Because in the Supper of the Lord that natural and
substantial body of Christ in which He both suffered here, and
now is seated at the right hand of the Father in heaven, is
9 38. not eaten naturally and essentially, but only spiritually. And
that which the Papists have taught is not only frivolous and
foolish, but even wicked and debasing.
14 20. 15. (To eat the body of Christ spiritually, is no other thing
9 38. than in spirit and in mind to depend on the mercy and good-
ness of God through Christ.) [This part given in brackets is
cited by Bishop Browne on the xxviii. article p. 702.]
14 16. That is with an unshaken faith to be assured that God will

grant to us the pardon of sin, and the joy of eternal blessedness for the sake of His Son.

16. But to eat the body of Christ sacramentally, since we intend to speak properly, is, in connection with the sacrament, to eat the body of Christ in spirit and in mind. But I wish O king, to place all things under the eyes of your majesty. That when you come to the Lord's Supper with this spiritual eating, and you give thanks to the Lord for so great a benefit, for the deliverance of your soul, by which you were freed from the peril of desperation, and for the pledge, by which you were assured of eternal blessedness, and at the same time you participate of bread and wine with the brethren, which are now the symbolical body of Christ, you properly eat sacramentally when, namely, you do the same thing inwardly which you perform outwardly, when the mind is renewed by that faith which you testify in the symbols. But they are said to eat sacramentally improperly, who indeed eat the visible sacrament, or public symbol, but have not faith in the Lord. These, therefore, by eating provoke judgment, that is, the punishment of God against themselves.

Ibid., *What is the virtue of the Sacraments*, ff. 555, 556.

17. The first virtue. Sacraments are holy and venerable things as being received from the High priest Christ and instituted by Him. For He Himself not only instituted baptism, but Himself also received it. He Himself not only commanded to celebrate the Eucharist but He first celebrated it.

18. The second virtue. Sacraments bear testimony of a thing done. For all laws, customs, and ordinances shew their authors and beginning. Therefore baptism, since it sets forth in signification the death and resurrection of Christ, it must needs be that these things were done indeed.

19. The third virtue. Sacraments are in the place of those things which they signify, whence also they obtain their names. The passover or passing over by which God spared the children of Israel, cannot be placed before the eyes, but the lamb, a symbol of that thing is placed in the stead of it. So also the body of Christ and all things done in it since

they cannot be placed under the eyes, bread and wine are set forth in the place of it.

- 14 16. 20. The fourth virtue. Sacraments signify lofty things. So bread and wine are symbols of the friendship of Him by whom God has been reconciled to the human race by
- 14 9. His Son, which symbols we value not according to the worth of their matter, but according to the greatness of the thing signified, that now it is not common bread, but holy: it has not only the name of bread, but also of the body of Christ,
- 10 88. yea rather it is the body of Christ, but by appellation and
- 9 21. signification, which more recent authors call sacramentally.
- 14 16. 21. The fifth virtue. The relation of the symbols and of the thing signified. But the Eucharist has a twofold relation. One which pertains to Christ. For as bread sustains and nourishes human life, as wine exhilarates man, so Christ alone restores, sustains, and makes glad the mind deprived of all hope. For who pines away beyond desperation who sees that the Son of God is made his own? When with the soul he holds Him as treasure which cannot be taken away, but by whom he can obtain all things with the Father. The Eucharist has another relation which pertains to us. For as bread is made of many grains, and wine flows from many berries, so the body of the Church grows from countless members into one body, into one assurance in Christ, which is from one Spirit, joined together and is erected, that it may be a true temple and body of inhabitation of the Holy Spirit.
- 14 16. 22. The sixth virtue. Sacraments bring help and assistance to faith. We are obliged willing or unwilling to know what these words are, 'This is my body, &c.' They are not to be understood naturally and in the proper sense of the words,
- 9 21, but symbolically, sacramentally, denominatively, metonymi-
110. cally, in this manner. This is my sacramental or mystical
- 12 3. body, that is symbolical, sacramental, and vicarious of that body which was truly assumed, died, and was offered.
- 14 16. 23. F. 563. And they say that we are heretics. . . . As
- 9 38. if we denied that Christ was in His Supper. . . . But do thou O most benignant king receive in a few words our sentiments concerning Christ's body how it is in the Supper.
- 8 10. We believe that Christ is truly in the Supper, yea, rather we

do not believe that it is the Lord's Supper except Christ is 14 23. present. This is confirmed, 'Where two or three are met 'together in my name, there am I in the midst of them,' how much more is He present where the whole Church is congregated with Him.

Farrago Annotationum in Genesim, cap. xvii., tom. iii., f. 32.

24. We see here that circumcision, the symbol of the cove- 3 18. nant, is called the covenant or testament. For He says, 'This 'is my covenant, which ye shall keep . . . shall be circum- 'cised,' &c., as if circumcision were the covenant. Since, however, there was no other covenant than that God may be our God, and we may live innocently before Him. When, therefore, we see that the symbol of the testament or covenant is called covenant, why do we so greatly dispute concerning the cup of thanksgiving, which is the New Testament; since Christ, with no other reason, called it the testament, than here circumcision is called the testament,—that is to say, metonymically. For the name of what is signified is transferred to the sign. So bread is called body and wine blood by a metonymy, because they are the symbols of these things.

Annotationes Complationis in Jeremiam, cap. xxvii., tom. iii., ff. 361, 362.

25. But so far as the mind attains to the divine character, 14 23. suppose that the word which is preached is the word of God, the symbol which is offered is distributed by the command of God, now we say that these things penetrate even to the soul. But by what vehicle or guide? By faith. For, as we have said, take away faith, which recognises the word and the symbols as gifts of God, then, as we have now said, those things which thou preachest and offerest are a jest and ridicule, as it also appears in the present place. Since they who are admonished by the prophet, and are ostensibly led by the hand, were strangers to the fear of God and faith, nothing avails neither the word, nor the act like the word.

26. It follows, therefore, that whatever things are attributed to the symbols may be principally attributed to faith, but should be attributed with just and equal reason, since they are

- 10 21. what is a part of the sacrament, although an inferior part, inasmuch as it is external, for a sacrament consists of a spiritual
- 10 21. thing and a corporal thing (*spirituali re et corporali sacramentum*). Then they signify that same thing to the senses which the Spirit signifies to the mind; they restrain the body, which is inimical to the Spirit, and render it compliant to that which the mind does. Whence no one is so ignorant as to be offended with exaggerations of this kind, the true body of Christ in the Supper, truly also is eaten when bread and wine are offered. For Christ assumed a true not a false body, the believing mind truly eats, since it does not receive Christ feignedly, since it truly believes in Christ. But see whether or not all these things may be said of the symbols, not however done, by virtue of the symbols, but by the operation of the Spirit and faith? So that by virtue of a figure of speech that which is known to be of faith only in another
- 10 21. part of the sacrament (if we intend only to restrict the thing to the living body) is attributed to the symbols.
- 9 38. 27. When therefore the true body is said to be eaten, we understand that true body which was carried into heaven; but that itself is not naturally eaten by us, that is, as itself is natural it is also eaten naturally, but here we eat spiritually what exists there naturally. That so we may not depart from simplicity and ingenuousness when we speak after this manner, the true body of Christ is truly eaten in the Supper. For by these words we impose on the simple, unless at the same time we explain the figure of speech, that is, the variation of the words. For we do not understand in the same sense the words true and truly. Therefore we deceive and reason falsely. For when we say the true body of Christ is eaten in the Supper, then the pious mind so understands the body of Christ, which is a true and natural body, to be spiritually eaten, that is, the pious mind firmly confides in the goodness of God, since His Son assumed the true and natural formation of man, and keeps it in perpetuity, &c., that which renders the mind assured of divine goodness. That so, the word true may refer principally to the body, not to the word eating,
- 9 38. in this manner. The body of Christ, which He assumed and keeps, is a true body, is eaten in the Supper, but spiritually,

that is, is believed, for here to eat is to believe. Not as if we would deny that the true body is eaten, but that very body of itself natural is not naturally eaten by us. But since we add truly to the word eating, and we say it is truly eaten, now by right we ought by the word true to understand naturally by a figure of speech. For since the word true, in this discourse, may signify the natural body, the true body of Christ is eaten in the Supper, in this sense, the body of Christ which is plainly human and natural.

28. Now also, truly, an adverb ought to be the quality of a noun, whence it has been deduced to signify, the body is eaten truly, in the same manner that it can be eaten, naturally, humanly, and corporally. This indeed, should be the proper meaning of the word, but since by the word truly we here intend it to signify the integrity of the faith, concerning the body seated in heaven, now we say no other thing than the true body of Christ is eaten by true faith. For it confides through this unhesitatingly in God, because He assumed man, &c., as it has been explained. So when it is said, Christ truly gave His own flesh to be eaten, if thou dost understand the word truly as if to eat truly; then the sense will be, Christ in this delivered Himself, as we ourselves believe. For to eat is to believe. But if thou referrest the word truly to the flesh, and flesh may signify to thee natural flesh, and naturally eaten, then thou dost reason falsely. We are not therefore, as we have said, so ignorant, that we shrink with horror from words of this kind. But we do shrink with horror from those who think that the truth is either betrayed or defended by our loquacity. For why does the truth itself suffer if I by this word admit that the true body of Christ is truly eaten, provided only I so understand that the true body of Christ, which ought to be in one place (to use the words of Augustine.) For it is the true body, truly, that is, in true faith, that He assumed a true body for me, and bore it into heaven, is eaten in spirit, in mind, in soul, that is, He is believed in.

9 38

14 20

In Evangelium Joannis, cap. vi., tom. iv., pp. 305-309.

29. 'Labour not for the meat,' &c. That is, endeavour to

seek not only the food of the body, rather look after the food of the mind. The Lord exhorts to hunger after that food, without which the soul perishes for ever. . . .

30. 'What shall we do that we might work,' etc. This is nearly the case of all men, that they seek what they may do, when, however, the will of God has been made known to them most manifestly through Christ, as appears below. 'This is 'the will of Him that sent me, that every one that seeth the 'Son and believeth on Him, may have everlasting life.' . . .

- 7 22. 31. 'This is the work of God that ye believe,' &c. So
 14 20. Christ abrogates and rejects all external things and the ceremonies of the law, and appoints faith only in Christ the Son of God, the true and genuine worship of God. For God is a Spirit, and may not be served by any corporal acts. This is the work of God, that is, what God demands from you, that ye believe on His Son, whom He Himself hath sent, and by whom He speaks to us. The sum of the whole chapter hangs upon these words, 'Labour not for the meat which perisheth.' For He plays in what follows on the word work and on the word meat. But He calls faith a work, because they themselves had respect to works. So in the Epistle to the Romans and Galatians he calls grace the law of the Spirit through imitation. He had shown this work above in chapter v., when he said, 'He that heareth my word, and believeth on 'Him that sent me,' &c. . . .

- 7 22. 32. 'He that cometh to me.' That is, who believes in me,
 14 20, who confides in me. Observe here, that to come to Christ, to
 23. eat Christ, to believe in Christ, is esteemed the same thing. For He always explains things more obscure by things better known. Therefore He shows what it is to eat Him, namely, to come to Him, and what it is to come to Him, namely, to believe. Then He subjoins, 'He that believeth on me shall 'never thirst.' Why did He not say in this latter part of the sentence as before, 'He who drinketh me,' &c. To show also that by coming to Him, and through Him to eat, He intended no other thing to be understood than to believe. He that believes in Christ, the same comes to Him, the same eats Him, the same drinks Him, the same labours for the food which does not perish, the same works the work of God. . . .

33. 'Verily, verily, I say unto you, He that believeth on 7 22.
 'me hath everlasting life.' As if He said, now you have the 14 10.
 sum of this my doctrine, yea, the sum of the whole embassy
 committed to me, that is to say, he who confides in me has
 eternal life. Here in this place he teaches most clearly that
 Christ by the eating and drinking of His body and blood
 understood no other thing than that we believe that His very
 body and blood were given to death for us, that we ourselves
 might live. To believe in Him is to be saved; to see, to eat,
 in nowise. Afterwards He begins to open to them the mystery
 of His passion and death, and at the same time to respond to
 their remark, which they brought forward above. 'Our
 'fathers did eat manna in the desert.' Then He says, 'I am
 'that bread of life,' the nature of which I have explained
 from the beginning of this discourse. I am that meat which
 nourishes to life eternal, of which I began to speak. Faith,
 therefore bestows eternal life, that is to say, faith in Christ.
 From which we understand to eat bread and flesh, is nothing
 more than to believe. No one denies that our fathers did
 eat manna in the wilderness, but they are dead. But he who
 shall eat this bread, (that is to say me), that is, who shall
 believe in me hath eternal life. . . .

34. The bread (of which I say so many things) 'that I will 7 22.
 'give is my flesh, which I will give for the life of the world,' 14 20.
 comprehends in a compact view the entire sum of Christ's
 doctrine. As if he had said, I have said just now that I am
 the bread of eternal life, but I have not yet said by what
 agreement that may be done. I will now explain this, I will
 deliver my flesh to death, and by this sacrifice will make
 satisfaction to the justice of my Father. . . . By dying,
 therefore, He is made the bread of life, not that which is
 broken by the teeth, but that which is believed, namely, that
 He gave His flesh to death for us. For He did not say, 'The
 'bread which I will give is my flesh, which I offer to be eaten
 'corporally by you,' but thus, 'The bread which I will give is
 'my flesh which I will give for the life of the world,' and this
 will feed the soul even as bread the body. . . .

35. 'He that eateth my flesh and drinketh my blood, 7 22.
 'dwelleth in me, and I in him.' These words are said to the 14 10.

unbelieving on account of their obstinacy, but to the pious for information. And this is the fourth mark that Christ does not here speak of sacramental eating (for alas I am grieved that there are many who eat and drink sacramentally the body and blood of Christ, yet are not in God, nor God in them, except in the way in which he is in all things) but of the eating of faith. For he who believes that he is freed by the giving up of Christ's body, and that he is washed by the shedding of His blood, he without doubt dwelleth in God, for he securely casts entire confidence on the Son of God.

30.

CALVIN.

Comment. upon Genesis, ch. xvii., 9, vol. i., p. 451.

(A.D. 1554.)

- 9 35. 1. A sacrament is nothing else than a visible word, or
14 24. sculpture and image of that grace of God, which the word more fully illustrates.

Comment. on the Gospel according to John, ch. vi., vol. i., pp. 264-266. (A.D. 1563.)

2. Those persons, therefore, are either led astray through ignorance, or are deficient in candour, who, without taking into account the hardihood and eagerness to quarrel, which alone the Evangelist condemns, direct all their outcry against
9 35. the word *how*; as if it had not been lawful for the Jews to enquire about the manner of *eating the flesh of Christ*. But it ought rather to be imputed to sloth than ascribed to the obedience of faith, if we knowingly and willingly leave unsolved those doubts and difficulties which are removed for us by the word of the Lord. Not only is it lawful, therefore, to enquire as to the manner of eating the flesh of Christ, but it is of great importance for us to understand it, so far as it is made known by the Scriptures. Away, then, with that fierce and
14 24. obstinate pretence of humility, 'For my part, I am satisfied 'with that single word of Christ, when He declares that *His flesh is truly food*; to all the rest I willingly shut my eyes'.

3. This discourse does not relate to the Lord's Supper, but 7 22.
 to the uninterrupted communication of the flesh of Christ, 9 35.
 which we obtain apart from the use of the Lord's Supper. . . . 14 19,
 It is certain, then, that He now speaks of the perpetual and 24.
 ordinary manner of eating the flesh of Christ, which is done by 9 35.
 faith only. And yet at the same time I acknowledge that
 there is nothing said here that is not figuratively represented,
 and actually bestowed on believers, in the Lord's Supper.

Chap. xx., vol. ii., p. 269.

4. (The word is joined to the external sign, and hence sacra- 14 29.
 ments have their efficacy;) not that the efficacy of the Holy
 Spirit is contained in the word which sounds in our ears, but be-
 cause the effect of all those things which believers receive from
 the sacraments depends on the testimony of the word. (Christ 14 29.
 breathed on His apostles, and they received, not His breathing
 only, but the Spirit of God. Wherefore, but because Christ
 had promised? So in baptism we put on Christ, we are washed
 in His blood, our old man is crucified, that the righteousness of
 God may reign in us. In the sacred Supper we are fed spiri- 9 39.
 tually by the body and blood of Christ. Whence so great
 effects, but from the promise of Christ, who effects and makes
 good by His Spirit what He testifies by His word?) Let us
 therefore learn that all the sacraments which men have con-
 trived are nothing else than absolute mockeries or frivolous
 amusements, because the signs can have no truth unless they
 be accompanied by the word of the Lord.

[The parts in brackets are cited by Bishop Browne on the
 25th article, p. 595.]

Comment. on the First Epistle to the Corinthians, chap. xi.,
 24. (A.D. 1548.)

5. But in order that we may be capable of this participation 11 110.
 we must rise heavenward. Here, therefore, faith must be our
 resource when all the bodily senses have failed. When I
 speak of *faith*, I do not mean any sort of opinion, resting on
 human contrivances, as many boasting of faith on all occasions
 run grievously wild on this point. What then? You see bread
 —nothing more—but you learn that it is a symbol of Christ's

body. Do not doubt that the Lord accomplishes what His
 9 39. words intimate (that the body which you see not, is to you a
 14 29. spiritual aliment. Does it seem incredible that we are fed by
 the flesh of Christ, which is so far from us? We must re-
 member that the work of the Spirit is secret and wonder-
 working, which it would be profane to measure by our
 intelligence.) [The part in brackets is cited by Bishop Browne
 on the 28th article, pp. 703, 704.]

6. In the meantime, however, drive away gross imagina-
 tions, which would keep thee from looking beyond the bread.
 Leave to Christ the true nature of flesh, and do not, by a
 mistaken apprehension, extend His body over heaven and
 earth; do not divide Him into different parts by thy fancies,
 and do not adore Him in this place and that, according to thy
 carnal apprehension. Allow Him to remain in His heavenly
 11 110. glory, and aspire thou thither, that He may thence communi-
 cate Himself to thee.

Institutes of the Christian Religion, book iv., ch. xiv. 17,
 vol. III., pp. 315, 316. (A.D. 1559.)

14 24. 7. Wherefore, let it be a fixed point that the office of the
 7 70. sacraments differs not from the Word of God; and this is to
 9 35. hold forth and offer Christ to us, and, in Him, the treasures
 of heavenly grace. They confer nothing, and avail nothing,
 14 11. if not received in faith. . . . They do not of themselves
 bestow any grace, but they announce and manifest it, and, like
 earnest and badges, give a ratification of the gifts which the
 Divine liberality has bestowed upon us.

Ibid., book iv., ch. xvii., 4-9, vol. III. pp. 392-398.

7 22. 8. When He called Himself the bread of life, He did not
 14 19. take that appellation from the sacrament, as some perversely in-
 terpret; but such as He was given to us by the Father, such He
 exhibited Himself to us when becoming partaker of our human
 mortality He made us partakers of His divine immortality.
 . . . 'The bread that I will give is my flesh, which I will
 'give for the life of the world,' doubtless intimating that His
 body will be as bread in regard to the spiritual life of the
 soul, because it was to be delivered to death for our salvation,

and that He extends it to us for food when He makes us partakers of it by faith. Wherefore He once gave Himself that He might become bread, when He gave Himself to be crucified for the redemption of the world; and He gives Himself daily when, in the word of the Gospel, He offers Himself to be partaken by us, inasmuch as He was crucified, when He seals that offer by the sacred mystery of the Supper, and when He accomplishes inwardly what He externally designates. Moreover, two faults are here to be avoided. We must neither, by setting too little value on the signs, dis sever them from their meanings to which they are in some degree annexed, nor by immoderately extolling them seem somewhat to obscure the mysteries themselves. That Christ is the bread of life by which believers are nourished unto eternal life, no man is so utterly devoid of religion as not to acknowledge. But all are not agreed as to the mode of partaking of Him. For there are some who define the eating of the flesh of Christ, and the drinking of His blood, to be, in one word, nothing more than believing in Christ Himself.

9. (But to me Christ appears to have intended something more express and sublime in that famous discourse of His, where He commends to us the eating of His flesh, namely, that by a real participation of Him we be quickened, which He therefore designated under the words eating and drinking, lest any should think that the life we derive from Him is received by simple cognition. For as, not the sight but the eating of the bread gives nourishment to the body, so it is needful that for the soul to be wholly partaker of Christ it should be quickened by His virtue to life eternal.) [The part in brackets is cited by Bishop Browne on the 28th article, p. 703.] Meanwhile we admit that this is nothing else than the eating of faith, and that no other eating can be imagined. But there is this difference between their mode of speaking and mine: According to them, to eat is merely to believe, while I maintain that the flesh of Christ is eaten by believing, because it is made ours by faith, and that that eating is the effect and fruit of faith; or, if you will have it more clearly (with them the feeding is faith; with me the power of feeding comes as a consequence of faith.)—[*Ibid.*, p. 704.]

9 35.

7 22.

14 21,
29.

14 19.

7 22. 10. The difference is little in words, but not little in reality. For although the Apostle teaches that Christ dwells in our hearts by faith, no one will interpret that dwelling to be faith. All see that it explains the admirable effect of faith, because to it it is owing that believers have Christ dwelling in them. In this way the Lord was pleased, by calling Himself the bread of life, not only to teach that our salvation is treasured up in the faith of His death and resurrection, but also, by virtue of true communication with Him, His life passes into us and becomes ours, just as bread when taken for food gives vigour to the body. When Augustine, whom they claim as their patron, wrote that we eat by believing, all he meant was to indicate that the eating is of faith and not of the mouth. This I deny not; but I at the same time add, that by faith we embrace Christ, not as appearing at a distance, but as uniting Himself to us, He being our head and we His members.

7 22. 11. I do not absolutely disapprove of that mode of speak-
14 20. ing; I only deny that it is a full interpretation, if they mean to define what it is to eat the flesh of Christ. I see that Augustine repeatedly used this form of expression, as when he said, 'Unless ye eat the flesh of the Son of man' is a figurative expression enjoining us to have communion with our Lord's passion, and sweetly and usefully to treasure in our memory that His flesh was crucified and wounded for us. (21 13.) Also when he says, 'These three thousand men who were converted at the preaching of Peter, by believing drank the blood which they had cruelly shed,' (21 93.)

12. I am not satisfied with the view of those who, while acknowledging that we have some kind of communion with Christ, only make us partakers of the Spirit, omitting all mention of flesh and blood, as if it were said to no purpose at all that His flesh is meat indeed, and His blood is drink indeed; that we have no life unless we eat that flesh and drink that blood, and so forth. Therefore, if it is evident that full communion with Christ goes beyond their description, which is too confined, I will attempt briefly to show how far it extends, before proceeding to speak of the contrary vice of excess. For
9 77. I shall have a longer discussion with these hyperbolical doctors, who, according to their gross ideas, fabricate an absurd mode

of eating and drinking, and transfigure Christ, after divesting Him of His flesh, into a phantom—if indeed it be lawful to put this great mystery into words—a mystery which I feel, and therefore freely confess that I am unable to comprehend with my mind, so far am I from wishing any one to measure its sublimity by my feeble capacity. Nay, I rather exhort my readers not to confine their apprehension within those too narrow limits, but to attempt to rise much higher than I can guide them. For whenever this subject is considered, after I have done my utmost, I feel that I have spoken far beneath its dignity. And though the mind is more powerful in thought than the tongue in expression, it too is overcome and overwhelmed by the magnitude of the subject. All, then, that remains is to break forth in admiration of the mystery, which it is plain that the mind is inadequate to comprehend, or the tongue to express. 9 35.

13. I will, however, give a summary of my view as I best can, not doubting its truth, and therefore trusting that it will not be disapproved by pious breasts. . . . Nay, the very flesh in which He resides he makes vivifying to us, that by partaking of it we may feed for immortality. ‘I,’ says He, ‘am that bread of life; I am the living bread which came down from heaven. And the bread that I will give is my flesh, which I will give for the life of the world.’ By these words He declares, not only that He is life, inasmuch as He is the eternal Word of God who came down to us from heaven, but by coming down, gave vigour to the flesh which He assumed, that a communication of life to us might thence emanate. Hence, too, He adds, that His flesh is meat indeed, and that His blood is drink indeed; by this food believers are reared to eternal life. The pious, therefore, have admirable comfort in this, that they now find life in their own flesh. For they not only reach it by easy access, but have it spontaneously set forth before them. Let them only throw open the door of their hearts that they may take it into their embrace, and they will obtain it. 9 35. 14 24.

14. Now, who sees not that the communion of the flesh and blood of Christ is necessary to all who aspire to the heavenly life? Hence those passages of the apostle: The Church is the ‘body’ of Christ; His ‘fulness.’ He is ‘the 9 35.

- ‘Head, from whence the whole body fitly joined together, and ‘compacted by that which every joint supplieth, maketh ‘increase of the body.’ Our bodies ‘are the members of ‘Christ.’ We perceive that all these things cannot possibly take place, unless he adheres to us wholly in body and spirit. But the very close connection which unites us to His flesh, he illustrated with still more splendid epithets, when he said that we ‘are members of His body, of His flesh, and of ‘His bones.’ At length to testify that the matter is too high
 9 35. for utterance, he concludes with exclaiming, ‘This is a great ‘secret.’ (*arcanum.*) It were, therefore, extreme infatuation not to acknowledge the communion of believers with the body and blood of the Lord, a communion which the apostle declares to be so great, that he chooses rather to marvel at it, than to explain it.

Ibid., sec. 19, pp. 408, 409.

- 9 39. 15. The presence of Christ in the Supper we must hold to be such as neither affixes Him to the element of bread, nor encloses Him in bread, nor circumscribes Him in any way, (this would obviously detract from His celestial glory); and it must, moreover, be such as neither divests Him of His just dimensions, nor dissevers Him by differences of place, nor assigns to Him a body of boundless dimensions, diffused through heaven and earth. All these things are clearly repugnant to His true human nature. Let us never allow ourselves to lose sight of the two restrictions. First, let there be nothing derogatory to the heavenly glory of Christ. This happens whenever He is brought under the corruptible elements of this world, or is affixed to any earthly creatures. Secondly, let no property be assigned to His body inconsistent with His human nature. This is done when it is either said to be infinite, or made to occupy a variety of places at the
 14 32, same time. But when these absurdities are discarded [I
 37. willingly admit any thing which helps to express the true *and substantial* communication of the body and blood of the Lord as exhibited to believers under the sacred symbols (*sub*
 10 83. *sacris symbolis*) of the Supper, understanding that they are received *not by the imagination or intellect merely but are*

enjoyed in reality as the food of eternal life.] (The passage in brackets is cited by the Rev. H. L. Liddon, M.A., in his "Lectures on the Divinity of our Lord, &c.," p. 483.)

Ibid. secs. 31, 32, vol. iii., pp. 430, 431.

16. They are greatly mistaken in imagining that there is
 no presence of the flesh of Christ in the Supper, unless it be
 placed in the bread. They thus leave nothing for the secret
 operation of the Spirit, which unites Christ Himself to us.
 Christ does not seem to them to be present unless He descends
 to us, as if we did not equally gain His presence when He
 raises us to Himself. The only question, therefore, is as to
 the mode, they placing Christ in the bread, while we deem it
 unlawful to draw him down from heaven. Which of the two
 is more correct, let the reader judge. Only have done with
 the calumny that Christ is withdrawn from His Supper if He
 lurk not under the covering of bread. For seeing this mystery
 is heavenly there is no necessity to bring Christ on the earth
 that He may be connected with us. (If any ask me concern-
 ing the mode, I am not ashamed to confess the mystery
 (*arcanum*, secret,) to be more sublime than my intellect can
 grasp, or than words can tell; and, that I may speak more
 openly, I essay rather than understand. Therefore here I
 embrace without controversy the truth of God in which I may
 safely acquiesce. He pronounces His flesh the food of my
 soul, His blood the drink. I offer my soul to be fed with
 such aliments. In His sacred feast He bids me, under
 symbols (*sub symbolis*) of bread and wine, to take His body
 and blood, to eat and to drink. I doubt not but that He really
 offers, and that I receive. All I reject, is what is in itself
 absurd, unworthy of the heavenly majesty of Christ, or alien
 from the verity of His nature as man.) [The part in brackets
 is cited by Bishop Browne on the 28th article, p. 725.]

Short Treatise on the Lord's Supper (A.D. 1540), tracts,
 vol. ii., pp. 170.

17. What is required in order to live in Jesus Christ.
 Moreover, if the reason for communicating with Jesus Christ
 is to have part and portion in all the graces which He pur-

chased for us by His death, the thing requisite must be not only to be partakers of His Spirit, but also to participate in His humanity, in which He rendered all obedience to God His Father, in order to satisfy our debts, although, properly speaking, the one cannot be without the other; for when He gives Himself to us, it is in order that we may possess Him entirely. Hence, as it is said that His Spirit is our life, so He Himself, with His own lips, declares that His flesh is meat indeed, and His blood drink indeed. (John vi. 55.) If these words are not to go for nothing, it follows that in order to have our life in Christ our souls must feed on His body and blood as their proper food. This, then, is expressly attested in the Supper, when of the bread it is said to us that we are to take it and eat it, and that it is His body, and of the cup that we are to drink it, and that it is His blood. This is expressly spoken of the body and blood, in order that we may learn to seek there, the substance of our spiritual life.

18. How the bread and wine are the body of Jesus Christ. Now if it be asked whether the bread is the body of Christ and the wine His blood, we answer, that the bread and the wine are visible signs, which represent to us the body and blood, but that this name and title of body and blood is given to them (because they are, as it were, instruments, whereby Christ distributes them to us). [The part in brackets is cited by Bishop Browne on the 28th article, p. 703.] This form and manner of speaking is very appropriate. For as the communion which we have with the body of Christ is a thing incomprehensible, not only to the eye, but to our natural sense, it is there visibly demonstrated to us.

14 29.

19. The sacrament is represented by visible signs. (Thus it is with the communion which we have in the body and blood of the Lord Jesus. It is a spiritual mystery which can neither be seen by the eye nor comprehended by the human understanding. It is therefore figured to us by visible signs, according as our weakness requires, in such manner though they are figures, yet are they not naked and empty figures, but have their truth and substance united to them). It is with good reason then that the bread is called the body, since it (not only represents, but offers grace). Hence we

indeed infer that the name of the body of Jesus Christ is transferred to the bread, inasmuch as it is the sacrament and figure of it. But we should likewise add (we ought never to separate the substance of the sacraments from the sacraments themselves. We ought not indeed to confound them ; but to rend them asunder is absurd). [The above parts in brackets are cited by Bishop Browne on the 25th article, pp. 595, 703.]

20. The proper body and blood of Jesus Christ received only by faith. Hence when we see the visible sign we must consider what it represents, and by whom it has been given us. The bread is given us to figure the body of Jesus Christ, with command to eat it, and it is given us of God, who is certain and immutable truth. If God cannot deceive or lie, it follows that it accomplishes all which it signifies. We must then truly receive in the Supper the body and blood of Jesus Christ, since the Lord there represents to us the communion of both.

21. The internal substance is conjoined with the visible signs. (If we believe the truth of God, we must believe that there is an inward substance of the sacrament in the Lord's Supper joined to the outward signs ; and so, that, as the bread is given by the hands, the body of Christ is also communicated, that we be partakers of Him) [it, the body.] *Ibid.*, p. 703. 14 29.

Mutual consent in regard to the sacraments between the ministers of the Church of Zurich and John Calvin, minister of the Church of Geneva (A.D. 1554), *Tracts*, vol. ii., p. 211.

22. This good zealot saw clearly that all whom he styles Sacramentarians, have one same faith and confess it as with one same mouth, and even if the two excellent doctors, Zwinglius and Œcolampadius, who were known to be faithful servants of Jesus Christ, were still alive, they would not change one word in our doctrine. 14 10,
37.

Heads of Agreement, p. 214.

23. Spiritual Communion. Institution of the Sacraments. The spiritual communion which we have with the Son of God takes place when He, dwelling in us by His Spirit, makes all who believe capable of all the blessings which reside in Him. In order to testify this, both the preaching of the gospel was

appointed and the use of the sacraments committed to us, namely, the sacraments of holy Baptism and the holy Supper.

24. The ends of the Sacraments are to be marks and badges of Christian profession and fellowship or fraternity, to be incitements to gratitude and exercises of faith and a godly life; in short, to be contracts binding us to this. But among other ends the principal one is, that God may, by means of them, testify, represent, and seal His grace to us. For
- 14 24. although they signify nothing else than is announced to us by the word itself, yet it is a great matter, first, that there is
- 7 70. submitted to our eye a kind of living images which make a deeper impression on the senses, by bringing the object in a manner directly before them, while they bring the death of Christ and all His benefits to our remembrance, that faith may be the better exercised; and secondly, that what the mouth of God had announced is, as it were, confirmed and ratified by seals.
- 14 11. P. 217. 25. The sacraments do not confer grace. By this doctrine is overthrown that fiction of the sophists which teaches that the sacraments confer grace on all who do not interpose the obstacle of mortal sin. For besides that in the sacraments, nothing is received except by faith, we must also hold that the
- 9 97. grace of God is by no means so annexed to them, that whoso receives the sign also gains possession of the thing.
- 14 24. P. 218. 26. Believers before, and without the use of the sacraments, communicate with Christ. As the use of the sacraments will confer nothing more on unbelievers than if they had abstained from it, nay, is only destructive to them, so without their use, believers receive the reality which is there figured. Thus the sins of Paul were washed away by baptism though they had been previously washed away. So likewise baptism was the laver of regeneration to Cornelius, though he had already received the Holy Spirit. So in the Supper, Christ communicates Himself to us, though He had previously imparted Himself, and perpetually remains in us. For seeing that each is enjoined to examine himself, it follows that faith is required of each before coming to the sacrament. Faith is not without Christ, but inasmuch as faith is confirmed and increased by the sacraments, the gifts of God are confirmed in

us, and thus Christ in a manner grows in us and we in Him.

P. 219. 27. Explanation of the words, 'This is my body.' Those who insist that the formal words of the Supper—'This is my body; this is my blood,' are to be taken in what they call the precisely literal sense, we repudiate as preposterous interpreters. For we hold it out of controversy that they are to be taken figuratively—the bread and wine receiving the name of that which they signify. Nor should it be thought a new or unwonted thing to transfer the name of things figured by metonymy to the sign, as similar modes of expression occur throughout the Scriptures, and we by so saying assert nothing but what is found in the most ancient and most approved writers of the Church.

Second Defence of the Sacraments in Answer to the Calumnies of Wesphal. Tracts, vol. ii., pp. 263, 264. (A.D. 1556.)

28. All who expound the words of Christ otherwise than 14 10. according to the letter, as it is called, he hesitates not to style Sacramentarians. I am pleased with the terms; for in this way Augustine is brought into our ranks. He wrote, in answer to Faustus, that our Lord said, 'This is my body,' when He was 'giving a sign of His body.' Seeing he expounds the words of Christ figuratively, he will no doubt be regarded as a Sacramentarian. [For this and another passage which he cites from Augustine, see 21 35, 44.]

P. 276. 29. He alleged that we left nothing in the sacraments but bare and empty signs. . . . We assert that in the sacred Supper we are truly made partakers of Christ, so that by the sacred agency of the Spirit, He instils life into our souls from His flesh. Thus the bread is not the empty picture of an absent thing, but a true and faithful pledge of our union with Christ.

P. 285. 30. When he imputes it to me as a crime, that I teach that nothing is received by the mouth but the sign, I am so far from refusing to take it so, that I am willing that the whole controversy should be decided on these terms.

P. 293. 31. Under the sixth head he assails me for making the bread and wine to be the body and blood of Christ in the same sense that to the fathers of old the manna was

spiritual food and the rock was Christ. But why is he angry at me rather than at the Apostle? Surely I was entitled to quote his words. But he says the manna and the water were only figures. Let him settle the matter with St Paul as he will.

- 9 32. Pp. 295, 296. 32. He alleges that I exhibit a Supper
 14 24. devoid of Christ, because I shut up Christ in heaven, just as
 14 37. Zwinglius did, who insisted that he was to be sought in heaven
 and taught that He is received into heaven until He shall
 appear in judgment. Our good censor perceives not that the
 words he is lashing, as if they had proceeded from Zwinglius,
 were uttered by the apostle Peter. . . . If Westphal insists
 that Christ is not to be sought in heaven, let him explain how,
 according to Peter, it is necessary that the heavens should
 receive Him. Shutting his eyes to the testimony of Peter,
 he diverges into a commonplace, that He is not to be sought
 where men wish, but where He has promised that He will be
 present; as if we were fighting him with our own or any
 human decisions, and not with the oracles of heaven. But
 Christ exhibits Himself in the word and sacraments. This we
 deny not; only let the nature of the exhibition be explained,
 9 32. as Westphal here points to the promises, he must necessarily
 admit that the presence of Christ is manifested without the
 use of the Supper, as well as in the Supper. The promise of
 Christ is, 'I am with you always, even to the end of the
 'world;' and again, 'Where two or three are met together in
 'my name, there am I in the midst of them.' . . . If we
 transfer the same thing to the Supper, Westphal puts on his
 buskins, and getting into the heroics, exclaims that credit is
 refused to the words of Christ.
- 14 37. Pp. 307-309. 33. I had said that Œcolampadius and
 Zwinglius were induced by the best of reasons, nay, compelled
 by urgent necessity, to refute a gross error which had long
 before become inveterate, and was connected with impious
 idolatry, but that, while intent on this one object, they, as
 often happens in debate, lost sight of another. This passage
 Westphal endeavours to blacken, as if I had said that they
 contended for the empty symbols, without thinking that the
 reality was combined with them. . . . He promises that in

order that the thing may be established in the mouth of two witnesses, he gives me Zwinglius as a companion, and one, too, who is by no means to be despised. But although the defence of Zwinglius would be just, and not difficult, &c. When Westphal invidiously says that Zwinglius left nothing in respect of substance but bread and wine, it is easy to answer that he was only contending against a carnal presence, which we are determined to oppose with our last breath. I am not to be so deterred by the silly reproach of Westphal as to desert the defence of the truth, when he charges Zwinglius with blasphemy for having called the substantial union of the bread and the flesh a fiction. He might more correctly and not less truly, have called it a dream.

Pp. 314, 315. 34. Moreover, with regard to the discussions which have taken place in England, I would rather leave it to Peter Martyr, a faithful teacher of the church of Strasburgh, to give the answer, which, I trust, he is now preparing. Here I must only, in a few words, call attention to the no less cruel and barbarous than sacrilegious insults of our censor. He grins ferociously at all the worshippers of God who had promised themselves that the state of the Church in England would prove lasting. Who can now pity you, should it ever be to your lot to be reduced to the last extremity? It is not enough for you to sit at ease while all pious men are in mourning, but you must turn your insolent invectives against the Church, while undergoing a miserable and mournful wasting. Did not the sacred blood of so many martyrs calm your fury—blood which with its sweetest odour breathes strength and vigour into faithful souls in the remotest regions of the earth, as it delights God Himself and the angels in heaven? A king, of the highest promise, being suddenly cut off, the edifice of piety which had begun to rise is overthrown; Satan and his adherents are triumphing over the extinguished light of pious doctrine; the most fearful cruelty rages against the children of God; distinguished men, dragged to the flames, seal the truth with the invincible constancy with which they had embraced it. Joachim [Westphal, a Lutheran] not only puts out his tongue in scorn against the afflicted daughter of Zion, but savagely derides the hope which had been entertained of a happier issue.

Last Admonition to Joachim Westphal. Tracts vol. II., p. 400

- 14 24. 35. We are perfectly agreed that the sacraments are to be ranked in the same place as the word, so while the gospel is called the power of God unto salvation to every one that believeth, we hesitate not to transfer the same title to the sacraments.

31.

CRANMER, ARCHBISHOP.

Defence of the True and Catholic Doctrine of the Sacrament.

Preface to the Reader. Vol. i., p. 3.

- 9 40. 1. Moreover, when I say and repeat many times in my
14 25. book that the body of Christ is present in them that worthily receive the sacrament, lest any man should mistake my words, and think that I mean that, although Christ be not corporally in the outward visible signs, yet He is corporally in the persons that duly receive them, this is to advertise the reader that I mean no such thing; but my meaning is, that the force, the grace, the virtue, and benefit of Christ's body that was crucified for us, and of his blood that was shed for us, be really and effectually present with all them that duly receive the sacraments; but all this I understand of His spiritual presence, of the which He saith, 'I will be with you until the world's 'end,' and, 'Wheresoever two or three be gathered together 'in my name, there am I in the midst of them,' and, 'He 'that eateth my flesh and drinketh my blood, dwelleth in me 'and I in him.' Nor no more truly is He corporally or really present in the due ministration of the Lord's Supper than He is in the due ministration of baptism.
- 14 21. P. 25. 2. For who ever said or taught before this time that the sacrament was the cause why Christ said, 'If we eat not 'the flesh of the Son of man, we have not life in us?' The spiritual eating of His flesh, and drinking of His blood by faith, by digesting His death in our minds, as our only price, ransom, and redemption from eternal damnation, is the cause wherefore Christ said, 'That if we eat not His flesh, and drink 'not His blood, we have not life in us; and if we eat His flesh, 'and drink His blood, we have everlasting life.' And if Christ

had never ordained the sacrament, yet should we have eaten 14 25.
 His flesh, and drunken His blood, and have had thereby everlasting life, as all the faithful did before the sacrament was ordained, and do daily when they receive not the sacrament. And so did the holy men that wandered in the wilderness, and in all their life-time very seldom received the sacrament.

3. And that in the sixth of John Christ spake neither of 14 21.
 corporal nor sacramental eating of His flesh, the time manifestly sheweth. For Christ spake of the same present time that was then, saying, 'The bread which I will give is my 'flesh,' and 'He that eateth my flesh, and drinketh my blood, 'dwelleth in me, and I in him, and hath everlasting life,' at which time the sacramental bread was not yet Christ's flesh. For the sacrament was not then yet ordained; and yet at that time all that believed in Christ did eat His flesh, and drink His blood, or else they could not have dwelled in Christ, nor Christ in them.

P. 52. 4. And although we do affirm (according to God's 14 25.
 word), that Christ is in all persons that truly believe in Him, in such sort, that with His flesh and blood He doth spiritually nourish and feed them, and giveth them everlasting life, and doth assure them thereof, as well by the promise of His word, 10 72.
 as by the sacramental bread and wine in His holy Supper, which He did institute for the same purpose.

P. 61. 5. Doth not God's word teach a true presence of 10 40.
 Christ in Spirit, where He is not present in His corporal substance? As when he saith, 'Where two or three be gathered 14 25.
 'together in my name, there am I in the midst of them.' And also when He saith, 'I shall be with you till the end of 'the world.' Was it not a true presence that Christ in these places promised?

P. 92. 6. I say that Christ is Spiritually and by grace 9 40.
 in His Supper, as He is when two or three be gathered 14 35.
 together in His name, meaning that with both He is spiritually, and with neither corporally; and yet I say not that there is no difference. For this difference there is, that with the one He is sacramentally, and with the other not sacramentally, except they be gathered together in His name to receive the sacrament. Nevertheless, the selfsame Christ is present in

both, nourishing and feeding both, if the sacrament be rightly received.

P. 111. 7. 'The words which I do speak be spirit and 'life;' that is to say, are not to be understood, that we shall eat Christ with our teeth, grossly and carnally, but that we shall spiritually and ghostly with our faith eat Him, being carnally absent from us in heaven; and in such wise as Abraham and other holy Fathers did eat Him, many years before He was incarnated and born, as St Paul saith, 'That
 9 40. 'all they did eat the same spiritual meat that we do, and 'drink the same spiritual drink; that is to say, Christ.' For they spiritually by their faith were fed and nourished with Christ's body and blood, and had eternal life by Him, before He was born, as we have now, that come after His ascension.

P. 205. 8. For there be indeed three manner of eatings, one spiritual only, another spiritual and sacramental, both together, and the third sacramental only; and yet Christ Himself is eaten, but in the first two manner of ways, as you
 9 86. truly teach. And for to set out this distinction somewhat more plainly, that plain men may understand it, it may thus be termed; that there is a spiritual eating only when Christ by a true faith is eaten without the sacrament; also there is another eating both spiritual and sacramental, when the visible sacrament is eaten with the mouth, and Christ Himself is eaten with a true faith; the third eating is sacramental only, when the sacrament is eaten and not Christ Himself. So that in the first is Christ eaten without the sacrament; in the second, He is eaten with the sacrament; and in the third the sacrament is eaten without Him; and therefore it is called sacramental eating only, because only the sacrament is eaten, and not Christ Himself. After the two first manner of ways godly men do eat, who feed and live by Christ; the third manner of ways the wicked do eat; and therefore, as St Augustine saith, 'They neither eat Christ's flesh nor drink His blood, although 'every day they eat the sacrament thereof, to the condemna-
 'tion of their presumption.

7 70. Pp. 366, 367. 9. And further more, when we hear Christ speak unto us with His own mouth, and show Himself to be seen with our eyes, in such sort as is convenient for Him of

us in this mortal life to be heard and seen, what comfort can we have more? The minister of the Church speaketh unto us God's own words, which we must take as spoken from God's own mouth, because that from His mouth it came, and His word it is, and not the minister's. (Likewise when he ministereth to our sight Christ's holy sacraments, we must think Christ crucified and presented before our eyes, because the sacraments so represent Him, and be His sacraments and not the priest's. As in baptism we must think that, as the priest putteth his hand to the child outwardly, and washeth him with water, so must we think that God putteth to His hand inwardly and washeth the infant with His Holy Spirit, and moreover, that Christ Himself cometh down upon the child, and apparelleth Him with His own Self. And as at the Lord's holy table, the priest distributeth wine and bread to feed the body, so must we think that inwardly by faith we see Christ feeding both body and soul to eternal life.) [The part in brackets is cited by Bishop Browne on the 25th Article, p. 597.] 14 29.

32.

JEWEL, BISHOP.

A Reply to M. Harding's Answer, vol. i., pp. 140, 141.

1. Cyrillus saith that as many as believe in Christ, whether they be far or near, Jews or Gentiles, free or bond, they are all one body in Christ Jesus. . . . We confess that Christ by the sacrament of regeneration, as Chrysostom saith, hath made us flesh of His flesh, and bone of His bones (22 30) that we are the members and He is the head. We confess also, that all the faithful are one body, all endued with one spirit. And be that distance never so great, yet are we one another's members. This marvellous conjunction and incorporation is first begun and wrought by faith; as saith Paulinus unto St Augustine, 'By our faith we are incorporate or made one 'body with Jesus Christ our Lord.' Afterward the same incorporation is assured unto us, and increased in our baptism; 14 38.

so saith St Augustine. 'To this availeth baptism, that men, 'being baptized, may be incorporate into Christ, and made 'His members.' And for that we are very imperfect of ourselves, and therefore must daily proceed forward, that we may grow into a perfect man in Christ, therefore hath God appointed that the same incorporation should be often renewed and confirmed in us by the use of the holy mysteries.

- 14 38. 2. Wherein must be considered that the said holy mysteries do not begin, but rather continue and confirm, this incorporation. First of all, we ourselves must be the body of Christ, and afterward we must receive the sacrament of Christ's body, as it is well noted by St Augustine : 'If thou wilt understand 'the body of Christ, hear what St Paul saith to the faithful, ' "Ye are the body and the members of Christ, your mystery ' "is set on the Lord's table ; ye receive the mystery of the ' "Lord. To that thing that ye are ye answer, Amen. Thou ' "hearest, the body of Christ, and sayest, Amen. Be thou a ' "member of Christ's body, that thy Amen may be true."' (21 136.) [For the same views see pp. 472, 473.]

- 14 34. 3. Pp. 448-450. And whereas M. Harding thus unjustly reporteth of us, that we maintain a naked figure and a bare sign or token only, and nothing else ; if he be of God he knoweth well he should not thus bestow his tongue or hand to bear false witness. It is written, 'God will destroy them 'all that speak untruth.' He knoweth well we feed not the people of God with bare signs and figures, but teach them that the sacraments of Christ be holy mysteries, and that in the ministration thereof Christ is set before us even as He was crucified upon the cross ; and that therein we may behold the remission of our sins, and our reconciliation unto God ; and as Chrysostom briefly saith, 'Christ's great benefit and our salvation.' Herein we teach the people, not that a naked sign or token, but that Christ's body and blood indeed and verily is given unto us ; that we verily eat it ; that we verily drink it ; that we verily be relieved and live by it ; that we are bones of His bones, and flesh of His flesh : that Christ dwelleth in us and we in Him. Yet we say not, either that the substance of the bread or wine is done away ; or that Christ's body is let down from heaven, or made really or fleshly present in the sac-

rament. We are taught, according to the doctrine of the old Fathers, to lift up our hearts to heaven, and there to feed upon the lamb of God. Chrysostom saith, 'Whoso will reach 'to that body must mount on high.' St. Augustine likewise saith, 'How shall I take hold of Him, being absent? How 'shall I reach up my hand into heaven, and hold Him sitting 'there? Send up thy faith and thou hast taken Him.' (21 96.)

4. Thus spiritually and with the mouth of our faith we eat 9 41 the body of Christ and drink His blood, even as verily as His body was verily broken, and His blood verily shed upon the cross. And thus St Augustine and St Chrysostom, and other holy Fathers taught the people in their time to believe. Indeed the bread that we receive with our bodily mouths is an earthly thing, and therefore a figure, as the water in baptism is likewise also a figure; but the body of Christ that thereby is represented, and there is offered unto our faith, is the thing itself, and no figure. And in respect of the glory thereof, we have no regard unto the figure.

5. But our doctrine, grounded upon God's holy word, is this, that as certainly as Christ gave His body upon the cross, so certainly He giveth now the self-same body unto the faithful; and that, not only in the ministration of the sacrament, as M. Harding untruly imagineth, but also at all times, whensoever we be able to say with St Paul, 'I think I know nothing but 'Jesus Christ, and the same Christ crucified upon the cross.' Therefore St Ambrose writeth thus:—'O thou Jew, what 'desirest thou? That Christ should give thee bread? He 'giveth it to all men; He giveth it daily; He giveth it at all 'times.' If it be true that St Ambrose saith that Christ giveth that bread which is His body at all times, then it is false that M. Harding saith that Christ performeth His promise, and giveth His body only at the ministration of the sacrament. And therefore St Augustine saith, 'They eat 'Christ's body, not only in the sacrament, but also in very 'deed.' (21 32.) Here St Augustine saith, contrary to M. 14 26. Harding's doctrine, that we eat Christ's body not only in the sacrament but also otherwise; yea, and so far he forceth this difference, that he maketh the eating of Christ's body in the

sacrament to be one thing, and the very true eating thereof indeed to be another thing. Again, touching the Fathers of the old law, he saith that Abraham, Moses, and Aaron, and others, received the body of Christ, truly and effectually, long time before that Christ either had received flesh of the blessed Virgin, or had ordained the sacrament; and that even the self-same body that is received now of the faithful. To be short, of Christian children, and other faithful that never received the sacrament, he [not Augustine, but Fulgentius] writeth thus: 'No one should doubt,' &c., . . . sacrament 'signifies.' [For the whole passage see 21 138, and 24 27.] So far St Augustine [rather Fulgentius]. By these we may see it is not all true that M. Harding so constantly avoucheth. If it might have pleased him to take advice of Beda, St Augustine, St Ambrose, and other godly Fathers, he should soon have found that the faithful may otherwise eat Christ's body, and that verily and indeed, and not only in the sacrament. [See also p. 465, where Jewel rebuts the charge of being a Sacramentarian, by including with himself the leading Fathers of antiquity.]

- 9 97. P. 781. 6. Yet may not M. Harding upon occasion hereof either think or say that this grace is really and substantially inclosed either in one sacrament or in the other. Bonaventura saith, 'We may not in any wise say that the grace of God is 'contained in the sacraments substantially and indeed, as water 'is contained in a vessel. For to say, it were an error. But
- 14 11. 'sacraments are said to contain the grace of God, because they 'signify the grace of God. The grace is in the minds or souls 'of the receivers, not in the visible signs or sacraments.' [For the same sentiments see p. 473 in the same volume.]

Treatise of the Sacraments of the Lord's Supper, vol. i.,
pp. 1110, 1121.

- 9 41. 7. We say and believe that we receive the body and blood of Christ truly, and not a figure or sign; but even that body which suffered death on the cross, and that blood which was shed for the forgiveness of sins. So saith Christ: 'My flesh 'is meat indeed, and my blood is drink indeed. And again: 'Except ye eat the flesh of the Son of man, and drink His

‘blood, ye have no life in you.’ We say there is no other substantial food of our souls, and that He is divided among all the faithful, and that He is void of salvation and the grace of Christ whosoever is not a partaker of His body and blood. This we say, and may not flee from it hereafter. Yet, lest happily any should be deceived, we say this meat is spiritual, and therefore it must be eaten by faith, and not with the mouth of our body. Augustine saith, ‘Why preparest thou thy teeth and thy belly? believe and thou hast eaten.’ (21 69.) And again: ‘Prepare not your jaws, but your heart.’ (21 105.) As material bread nourisheth our body, so doth the body of Christ nourish our soul, and is therefore called bread. ‘God ‘is the inward bread of my soul,’ saith Augustine. For we receive Him, and eat Him, and live by Him. But hereof hereafter more at large. Now let us examine what difference is between the body of Christ and the sacrament of the body. It behoveth us to take each part aright as it is, lest we be deceived, and take one for the other. Origen saith: ‘Simple ‘men, not being able to discern what things in the Scriptures ‘ought to be applied to the outward man, and what to the ‘inner, being deceived by the likeness of words, have turned ‘themselves to a sort of peevish fables and vain fantasies.’ . . . The difference herein is this: a sacrament is a figure or token, the body of Christ is figured or tokened. The sacrament-bread is bread, it is not the body of Christ; the body of Christ is flesh, it is no bread. The bread is beneath, the body is above. The bread is on the table, the body is in heaven. The bread is in the mouth, the body in the heart. The bread feedeth the outward man, the body feedeth the inward man. The bread feedeth the body, the body feedeth the soul. The bread shall come to nothing, the body is immortal, and shall not perish. The bread is vile, the body of Christ glorious. Such a difference is there between the bread, which is a sacrament of the body, and the body of Christ itself. The sacrament is eaten as well of the wicked as of the faithful; the body is only eaten of the faithful. The sacrament may be eaten unto judgment, the body cannot be eaten but unto salvation. Without the sacrament we may be saved, but without the body of Christ we have no salvation; we cannot be saved.

9 41.

14 26.

An Apology or Answer in Defence of the Church of England,
vol. ii., pp. 62-64.

- 14 26. 8. Moreover we allow the sacraments of the Church, that is to say, certain holy signs and ceremonies, which Christ would we should use, that by them He might set before our eyes the mysteries of our salvation, and might more strongly confirm our faith which we have in His blood, and might seal
- 8 88. His grace in our hearts. And those sacraments, together with Tertullian, Origen, Ambrose, Augustine, Hierome, Chrysostom, Basil, Dionysius, and other Catholic Fathers, do we call figures, signs, marks, or badges, prints, copies, forms, seals, signets, similitudes, patterns, representations, remembrances, and memories. And we make no doubt, together with the same
- 7 70. doctors, to say, that those be certain *visible words*, seals of righteousness, tokens of grace, and do expressly pronounce that in the Lord's Supper there is truly given unto the believing the body and blood of the Lord, the flesh of the Son of God, which quickeneth our souls, the meat that cometh from above, the food of immortality, grace, truth, and life; and the Supper to be the communion of the body and blood of Christ; by the partaking whereof we be revived, we be strengthened, and be fed unto immortality; and whereby we are joined, united, and incorporate unto Christ, that we may abide in Him, and He in us. [This forms a part of the English Confession under the heading 'Sacraments in General,' in the Harmony of Protestant Confessions, pp. 294, 295.]

9. Or that which Origen saith, 'Bread which is sanctified 'by the word of God, as touching the material substance 'thereof, goeth into the belly, and is cast out into the 'draught' (11 5), or that which Christ Himself said, not only after the blessing of the cup, but after He had ministered the communion, 'I will drink no more of this fruit of the vine?' It is well known that the fruit of the vine is wine, and not
- 14 28, 29. blood. (But when we say this, we lower not the nature of the Lord's Supper, nor teach it to be a mere frigid ceremony, and that in it nothing is done, as some calumniously say that we teach. For we assert, that Christ truly exhibits Himself present with us in His sacraments; in baptism, that we may

put Him on ; in the Supper, that we may feed on Him by faith and in Spirit, and from His Cross and Blood have everlasting life ; and this we assert to be done, not coldly and perfunctorily, but in very deed and truth.) [This part in brackets is cited by Bishop Browne, on the 25th Article, pp. 596, 597.]

10. For although we do not touch the body of Christ with teeth and mouth, yet we hold Him fast, and eat Him by faith, by understanding, and by the Spirit. And this is no vain faith which doth comprehend Christ ; and that is not received with cold devotion, which is received with understanding, with faith, and with Spirit. For Christ Himself altogether is so offered and given us in these mysteries, that we may certainly know we be flesh of His flesh and bone of His bones, and that Christ 'continueth in us, and we in Him.' And therefore in celebrating these mysteries, the people are to good purpose exhorted, before they come to receive the holy communion, to lift up their hearts, and to direct their minds to heaven-ward ; because He is there, by whom we must be full fed and live. [Both of these sections form part of the English Confession under the heading, 'Of the Supper of the Lord,' in 'The Harmony of Protestant Confessions,' p. 333.]

The Defence of the Apology, vol. ii., p. 370.

11. Touching M. Calvin, it is great wrong untruly to report so reverend a father, and so worthy an ornament of the Church of God. If you had ever known the order of the church of Geneva, and had seen four thousand people or more receiving the holy mysteries together at one communion, ye could not without your great shame, and want of modesty thus untruly have published to the world that by M. Calvin's doctrine the sacraments of Christ are superfluous. Certainly, to leave all that he hath otherwise spoken of the sacraments in general, of the sacrament of Christ's last Supper he writeth thus : 'The godly minds may take great fruit of pleasure and comfort of this sacrament, for that therein they have a witness that Christ is so made one with us, and we so grafted into Him, and are so grown both into one body, that, whatsoever is His we may now call it ours.' (Inst., lib. iv., cap. 17, 2.)

The doctrine of the Real Presence in the consecrated elements as first promulgated by Paschasius, with this and other alien doctrines in connection with the Lord's Supper as maintained and held by Romanists and Romanizers as stated in the writings of Dr Wiseman, Dr Pusey, Arch-deacon Denison, Rev. W. J. E. Bennett, Bishop Hamilton, and the Rev. O. Shipley.

33.

PASCHASIUS.

De Corpore et Sanguine Domini. [Written A.D. 831.] Cap. i.,
Bibl. Mag. Vet. Patr. tom. ix., pt. 1, p. 121.

- 3 6. 1. For all things whatever God willed He did in heaven and in
 earth. And because He willed, although there is here the figure of
 9 55, bread and wine, certainly nothing but the flesh and blood of Christ
 58, must be believed after consecration.
- 8 6, 2. Whence also the Truth itself said to the disciples, 'This is my
 23, 'flesh for the life of the world.' And that I may speak more won-
 9 63, derfully, plainly no other than was born of Mary, and suffered on
 81, the cross, and rose from the sepulchre. This I say is that itself, and
 therefore is the flesh of Christ, which is offered still at this day for
 the life of the world.

Ibid., cap. iv. *Ibid.*, p. 123.

- 8 6. 3. Whether under a figure or in reality, this mystery is made the
 real flesh and real blood of Christ. That by the consecration of the
 9 63, mystery the body and blood are made in reality, no one who believes
 the divine words doubts. Whence the Truth said, 'For my flesh is
 'meat indeed, and my blood is drink indeed.' And that He might
 make it clear to His disciples, who did not rightly understand of
 what flesh, or of what blood He spoke, He openly introduced Him-
 self. 'He who eateth my flesh,' said He, 'and drinketh my blood,
 'dwelleth in me, and I in him.' If, therefore, He is meat indeed,
 He is also real flesh; and if He is drink indeed, therefore He is also
 real blood. Otherwise how will that be true which He says, 'The

‘bread which I will give is my flesh which I will give for the life of the world,’ unless it is real flesh. Therefore also, ‘the bread which came down from heaven,’ is real bread.

4. But because it is not suitable that Christ should be eaten by the teeth, He willed that in a mystery, or in the ministry (*in mysterio*, another reading, *ministerium*), this bread and wine should indeed be potentially created His flesh and blood by the consecration of the Holy Spirit; but that by being created daily He is sacrificed mystically for the life of the world; that as real flesh was created of the virgin by the Spirit without coition; so by the same Spirit is consecrated mystically, of the substance of bread and wine, the same body and blood of Christ, of which, namely, of the flesh and blood He says, ‘Verily, verily, I say unto you except ye eat the flesh of the Son of Man, and drink His blood, ye shall not have eternal life in you.’ Where, certainly, He speaks of no other than real flesh and real blood, although mystically. Whence, because the sacrament is mystical, we cannot deny that it is a figure. 9 63. 8 6. 9 55.

5. But if it is a figure, it is asked how it can be the reality? For every figure is the figure of something, and is always referred to it, that it may be the real thing of which it is the figure. For that the figures of the Old Testament were shadows, no one who reads the holy writings doubts. But this mystery is either a reality or a figure. . . . But it seems to be a figure, whilst it is broken, whilst in the visible form another thing is understood than that which is perceived by the taste and sight of the flesh, and whilst the blood in the cup is at the same time mixed with water; moreover, that sacrament of faith [Augustine, 21 3,] is rightly called the reality. Therefore there is the reality when the body and blood of Christ, by the virtue of the Spirit in His word, are made of the substance of bread and of wine. . . . 10 59.

6. But if we look into the matter truthfully, the sacrament is rightly called the reality and figure at the same time; that what is perceived more externally may be a figure or express image of the reality. For every figure or shadow is not a falsehood. Whence Paul, speaking of the only begotten Son of God to the Hebrews said, ‘Who being the brightness of His glory, and the figure of His substance, and upholding all things by the word of His power, making purgation of sins.’ By which words he certainly declares that there are two substances in Christ, and both real. For when He says, ‘Who being the brightness of His glory,’ he proclaims the consubstantiality of the divinity. But since a figure or express image of His substance designates the nature of His humanity, where dwells the fulness of the Godhead bodily, yet in both, Christ one and true God is commended in an orthodox manner. Whence the one thing he takes for the proof of the two substances, which he calls the figure or express image of substance. 9 13. 10 59. 8 38. 8 38.

- 9 13. 7. But the figure or express image is that which is perceived
 10 59. more externally, but the whole, the reality and no representation,
 is that which is perceived within; and also by this sacrament of
 His flesh no other thing is shown (*aperitur*) on every side than
 the reality. Therefore the real sacrament of His flesh, which by
 the priest is divinely consecrated upon the altar by the Holy Spirit
 in the word of Christ, is the real flesh of Christ which was cruci-
 fied and buried. Whence the Lord Himself exclaims, 'This is my
 'body.'

Ibid., cap. v. *Ibid.*, pp. 123, 124.

8. What difference is there between the sacrifices of the ancients
 and the figures of the law, and between the sacrament of the Lord's
 body and blood? That that sacrifice of the lamb was a figure of the
 passion of Christ and our communion, no one of the faithful is
 rightly ignorant of. But I think we should inquire how much dif-
 8 17. ference there is between that and this sacrament, or between the
 meat which came down from heaven, and also that water which
 flowed from the rock, and between that spiritual and divine inter-
 course, especially when the blessed Apostle states, 'That all our
 'fathers did eat the same spiritual meat, and all drank the same
 'spiritual drink.' Where if they had received the same meat and
 the same drink, why was it necessary that what it really was should
 be changed, or should be given as another thing, if it were nothing
 more?
- 8 17. 9. Whence it appears that there is much difference, although the
 same meat and the same drink were proclaimed by the apostle, for
 it was not yet the same in the thing, but in hope and in figure
 whenever the promise of the truth took place.

Ibid. cap. xiv. *Ibid.* p. 131.

- 8 6, 29, 71. 10. That these things have often appeared in a visible form. For
 no one who reads the lives and examples of the saints, can be
 ignorant that often these mystical sacraments of the body and blood,
 either for the sake of those who doubt, or certainly for the sake of
 those who love Christ more ardently, have been shown in a visible
 form in the shape of a lamb, or in the colour of flesh and blood; so
 that Christ might yet work faith concerning Him in those that
 believed not, that whilst the oblation is broken or the sacrifice is
 offered, a lamb might be seen in the hands, and blood in the cup, as
 if it were flowing from the sacrifice; that what lay hid in a mystery,
 might to them that yet doubted be made manifest in a miracle.
- 8 71. 11. For there was a certain presbyter, very religious, named
 Plegiles, celebrating frequently the solemnities of the mass at the
 body of St. Ninus, a bishop and confessor, who with worthy deportment

led a holy life to a gracious Christ ; began to intreat the Almighty with pious prayers, to show him the nature (*naturam*) of Christ's body and blood. Therefore, as he was accustomed, not from unbelief, but from piety of mind he sought this. For he had been imbued with the divine laws from a child, and for the sake of the love of the Heavenly King had long ago forsaken the confines of his country and its sweet fields, that as an exile he might learn more diligently the mysteries of Christ. Therefore, being more inflamed with His love, offering precious gifts daily, he requested that it might be shewn to him what was the appearance (*species*) hid under the form (*forma*) of bread and wine. Not because he was doubtful concerning the body of Christ, but because he wished so to perceive Christ whom now, elevated above the stars, no mortal on earth could see. Then the day had come and the same man celebrating piously the solemnities of the mass after his wonted custom, kneeling upon his knees. I beseech Thee, said he, O Almighty God open to me for a little in this mystery the nature (*naturam*) of Christ's body, that I may be permitted to behold Him present by bodily vision, and now to touch with my hands the form (*formam*) of the child, whom weeping, His mother's bosom bore. Who whilst he besought such things was accosted by an angel coming down from Heaven. Arise quickly, said he, since it is permitted for thee to see Christ ; He stands present with a bodily robe of clothing whom sacred child-birth bore. The venerable presbyter trembling, nay rather lifting his countenance, sees on the altar the Father's Son—the child whom Simeon had deserved to carry as an infant in his arms. To whom the angel said, because it is permitted to see Christ whom before under the outward form (*specie*) of bread thou was accustomed to consecrate with mystic words, now see with thine eyes and touch with thine hands. Then the priest relying on the Heavenly gift, which, wonderful to say, with trembling arms he took the child, and joined his own bosom to the bosom of Christ, profuse in embrace he gives kisses to God, and with his lips piously presses the lips of Christ. When these things were ended he replaced the chosen members of God on the top of the altar, and replenished the table with the Heavenly food of Christ. Then again prostrate on the ground, he besought God that he himself might be deemed worthy that it be turned again for him into its former outward appearance. (*Speciem.*) Who, when the prayer was completed, rising from the earth, found the body of Christ was returned into its former form (*formam*) as he had prayed. And wonderful is the dispensation of Almighty God, who, for the desire of one so worthy, rendered Himself visible, not in the figure of a lamb, as He appeared to some others in this mystery, but in the form of a child ; and in order that the truth might be laid open to view and the desire of the priest be accom-

8 6,
29.

plished by a miracle, and our faith confirmed from its recital. Nevertheless it is recorded that the same person did not communicate of the body and blood of the child before it returned into the outward appearance of its former form (*in prioris formæ speciem.*)

Ibid. cap. xx. *Ibid.* p. 134.

- 8 47. 12. For these things must be received spiritually and not carnally. Although, therefore, bread is turned (*convertatur*) into flesh, and wine into blood, as is shown by nature, yet these things must be
8 6, considered more loftily, where not only is either the flesh of Christ
11, 22. turned into our flesh, or His blood into our blood, but they lift us up from carnal things and make us spiritual. They healthily nourish that in us which is born of God, and not that which is of flesh and blood. For Christ hath given us power to become the sons of God but yet we are not born of the will of the flesh, nor of the will of man, but of God. Therefore that nativity, which is of God, is merely spiritual, for God is a Spirit. And so these mysteries are not carnal, although they are flesh and blood, but are rightly understood as spiritual. It is then frivolous, as is read in the same apocryphal book, in this mystery to think of excrements, lest it should be commingled in the digestion of other food. Finally, where spiritual meat and drink are taken, and the Holy Spirit operates by them on man, as if what is yet carnal in us, might be transferred into Spirit, and man become spiritual food: what of commixture can he have?

Extracts made from Augustine and Ambrose, by Paschasius in Defence of his Doctrine. Ibid. pp. 138, 141.

13. 'Let us hear the true Master the Divine Redeemer
'except it were given him of my Father.' [For the intermediate part see 21 107-109.] 'And he was carried in his own hands.
'How indeed this could be done For that body He
'(Christ) carried in His own hands.' [For the entire extract see 21 49.]

14. Ambrose. For which see 17 15.

Epist. ad Frudegardum. Ibid., pp. 142.

15. For you inquire concerning the thing [the doctrine of Paschasius on the Eucharist] of which many doubt. Which if perchance they do not understand fully, surely they ought to believe the words of the Saviour, who being the truthful God does not lie,
8 6. when He says, 'Except ye eat the flesh of the Son of Man, and
'drink his blood, ye shall have no life abiding in you. For my
'flesh is meat indeed, and my blood is drink indeed.' And when

he presented the bread to the disciples, He said, 'Take ye. This is
 'my body, which shall be delivered (*tradetur*) for you.' Likewise
 also concerning the cup: 'Drink ye all of this, for this is my blood
 'of the New Testament, which shall be shed (*effundetur*) for you and
 'for many for the remission of sins.' Therefore when he says, 'This
 'is my body,' or 'my flesh,' or 'this is my blood,' I think he intro-
 duces no other than proper (*proprium*) flesh, and which was born of
 the virgin Mary, and hung on the cross; nor any other blood than
 that which was shed on the cross, and than was in his proper body
 (*in proprio corpore*). 8 3
 2 15.
 2 15.
 9 63.

16. No one, therefore, who well understands, believes that Jesus
 had any other flesh and blood than that which was born of the virgin
 Mary, and suffered on the cross. For it was the very same flesh
 in whatever manner it is to be understood, as I believe when He
 said, 'This is my body which shall be delivered for many,' or 'this is
 'my blood.' And that you may not think because He spoke in a
 sacrament (*in sacramento* sacramentally), He said that which con-
 cerned another thing rather than concerning Himself, (*proprio*). He
 said demonstratively in the same mystery, 'This is my body.' For
 when he said 'my,' and 'this is,' He did not wish His body to be
 understood to be any body whatever, but that which was to be de-
 livered, as He Himself immediately added, and that no other blood
 than that which was in His proper body (*in proprio corpore*) was to
 be shed for the remission of sins. 13 7.
 2 15.
 8 6.
 2 15.
 2 15

17. But otherwise, however it is understood, if there may be other
 blood and other flesh in this mystery, there is not in it the remission
 of sins; and if there is not life in it, He never established life.
 Moreover, not any kind of food, except of the living and eternal
 Lord gave eternal life to those receiving Him for salvation. Since
 as He Himself says, 'He who doth not eat this flesh, nor drink this
 'blood, hath not eternal life dwelling in him.' And therefore the
 sacrament which gives life has in it that which it gives to those who
 receive it worthily, and the life in it is truly the flesh of Him who
 lives, and the blood in which there is truly eternal life. 8 6.

18. In that thou sayest that thou didst believe so formerly, and
 that thou didst thus read in my little book which I published on the
 sacraments; but thou didst acknowledge afterwards that thou didst
 read in the third book on Christian Doctrine by the blessed Augus-
 tine what is a figurative speech as the body and blood of Christ may
 be said to be. If that is a figurative speech, and a form rather than
 the reality. 'I know not,' thou sayest, 'how I ought to take it.' Then
 thou addest, 'And if I were to believe that it is that body which
 'He took of the Virgin Mary His mother contrarywise, even the
 'eminent doctor himself proclaims this to be a great crime.' [21
 13.] That saying forsooth seems to strike its receivers with too 8 9.

much horror if they do not believe that to be in the sacrament which the reality openly testifies. And if they believe that this is so, as some believe, they nevertheless commit that crime in that they believe untruly, for it was so said that it was lawful that He be eaten with the teeth. Whence any one who believes it to be so a crime, as they then believed it to whom He said, 'Except ye eat the flesh 'of the Son of Man,' and could not bear it, for they understood evilly. And so if any one says that this flesh and this blood are themselves so to be taken without mystery and sacrament, not partly in figure, as they then thought, being carnal understood carnally destroys the whole, and so therefore perhaps the blessed Augustine says that so to understand this is a great crime.

- 8 38. 19. Moreover, how this very same doctor so eminent said contrary
 9 13. to himself, as I remember in his sermons to neophytes, 'Receive ye
 13 7. 'this,' said he, 'in the bread which hung upon the cross.' And of
 the cup, 'Receive ye this,' said he, 'in the cup which flowed from
 'Christ's side.' I do not believe that any other thing hung on the
 cross than the flesh, nor any other thing flowed from Christ's side
 than blood and water. And if this is so, believers receive this,
 that is, the flesh and blood with which (blood) water is mixed, in
 which sacraments are the regenerated, and therefore these two are
 mixed in the cup. The water in which the faithful are regenerated,
 8 41. and blood by which they are redeemed. And as St Cyprian testifies,
 neither ought water to be in the cup without blood, nor blood with-
 out water; for by water is signified the people washed by the wave
 of baptism, and by the blood [is signified] Christ, who hath redeemed
 us by it, and by this Christ and the Church are understood and are
 formed one body. Therefore, neither Christ without the Church is
 High Priest forever, nor is the Church offered without Christ to God
 the Father. These things are certainly mystical in which there is
 the reality of the flesh and of the blood; not of another than Christ,
 yet in mystery and figure.

20. It is not wonderful therefore if the figure be this mystery,
 and the words of this mystery be called a figurative speech when
 Christ Himself is called by the Apostle Paul an express image or
 figure, although He is Himself the reality. For he says, 'In these
 'last days He hath spoken to us,' namely, God the Father, 'in His
 'Son, who since He is the brightness of His glory and the figure or
 'express image [*character*] (as other copies have it) of His substance.'
 Lo as thou hearest the supreme Reality Christ Himself is called 'ex-
 'press image and figure.' Yet in Him there was nothing fictitious,
 nothing void of reality, as we say that express images, or figures of
 letters, are not devoid of force and power, since we call these same
 8 38. figures figuratively letters. Respecting which right signification in
 the same my little book which thou doth testify that thou didst

read, I have published in one of the chapters that this mystery and reality are comprehended, nor yet is it denied that there is a figure. Because for the present we know as in part whatever we know of God, and the Apostle testifies in part we prophesy of the future and heavenly kingdom. Thus in part we taste, not by the palate of the mouth, but by the palate of the heart the body and blood, and by faith we believe that they are Christ's, in order that we may live of Him, and in Him by whom and in whom and through whom we were redeemed and regenerated. It is necessary that we be renewed and transformed a new creation, that also of this new creation we may live.

21. For the blessed Augustine, by whose opinion thou saidst that thou wast moved concerning this thing [the doctrine of Paschasius on the real presence] says, in his epistle to Bishop Boniface, 'As also we are 'accustomed to speak of the day of Christ's passion through all the 'solemnities of the passover: we say on this day is the resurrection 'of Christ, which took place once many years before, although it has 'revolved through so long a course of years, it may be said to be 'the very same, as also it may be believed to be the very same, but 'not unless it be understood that it once took place. And therefore 'he who says on this day is the resurrection of Christ does not really 'lie, for it is the same in a certain manner in the revolution of time.' [21 2.] Then the aforesaid doctor added that we might understand the mode of speaking, not because the mode is believed to be contrary to himself or his aforesaid opinion to neophytes would be false, but that we might be able to understand that which elsewhere he had shown was spoken figuratively. Nor 'is he false,' says he, 'who is 'asked, if he answer, that He, that is Christ is sacrificed to-day. For 'sacraments receive the names from the very likeness of those things 'of which they are the sacraments. But otherwise unless sacraments 'had some resemblance to that thing of which they are the sacra- 'ments, they would not be sacraments.' [21 3.] Therefore whilst He is sacrificed, who now dies no more, death will have no more dominion over Him. This is done in the sacrament.

22. Whence the same doctor says, 'After a certain manner as the 'sacrament of the body of Christ is the body of Christ: so the 'sacrament of the blood of Christ is the blood of Christ.' [21 3.] So he himself is not contrary to himself, as some think, nor to the blessed Ambrose whose opinion, I say, is most complete and true in that book in which he says, 'For in the sacrament there is the flesh 'itself of Christ which was on the cross and taken of the Virgin 'Mary, and the blood which flowed from His side.' [For this quotation, with its context, see 17 15.]

23. And this the blessed Cyprian confirms in his letter to the people where he speaks of the sacrament of the body and blood o

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13 41.

8 41.

Christ. Whom [Ambrose and Cyprian] the most acute disputer, the aforesaid father Augustine followed, as I have said, 'This receive 'ye, said he, in the bread which hung upon the cross, and this receive 'ye in the cup which flowed from Christ's side.' And elsewhere

8 41. concerning the Jews he says 'Afterwards believing they drank in the 'cup that which raging they shed on the cross.'

9 13. 24. Most dearly beloved this is the faith of the saints, although many doubt of this how he remains whole, and this [sacrament] can be the body and blood of Christ. These would not believe if they had seen that the five or seven loaves were the twelve and seven baskets of fragments. For there was not any other thing in the fragments, and for the food of the eaters of them the loaves themselves. For from the very blessing of Christ such great abundance remains, and what was eaten and what laid aside was not anything else than the five or seven loaves themselves. How much more therefore (for the Word was made flesh) the flesh of the Word produces, and the abundance of Christ and His blood flow in the sacrament? And there is no other than flesh of Christ, and yet Christ remains whole.

25. Therefore there is no disagreement among all these, as I think the blessed Augustine, with the rest of the holy fathers, who I may say, with most, think and believe that this is so, as the Saviour said, which the holy Church of God believes. 'For,' says the same

8 31. eminent father to the aforesaid Boniface, 'the body and blood of 'Christ are so as the sacrament of faith is faith. For to believe,' he says, 'is nothing else than to have faith on account of the sacrament 'of faith, for also the answer itself belongs to the celebration of the 'sacrament.' [21 3.] Since being asked, we confess that Christ is sacrificed daily in the mystery, which was once done when He was sacrificed in His own person for the salvation of the world. And because through this we so believe that it is spiritually done; nor is that without Him which was then performed in a sacrament: nor is it so repeated that Christ may actually die, but He is sacrificed for us daily in the mystery, that we may receive in the bread that which hung upon the cross, and may drink in the cup that which flowed from Christ's side. 'For we walk by faith and not by sight.' And therefore in the Spirit we ought to believe these things spiritually, and not carnally lest we commit that crime.

8 31. 26. For as this doctor himself says, 'the sacrament of faith is 'faith.' So the body and blood of Christ in this sacrament are real flesh and blood. But he says, 'to believe is no other thing than to 'have faith, on account of the sacrament of faith, because also the 'answer itself belongs to the celebration of the sacrament.' [21 3.] From which it is given to be understood, that not all who read the blessed Augustine understand him. . . . Thou hast for the present

dearly beloved what things occurred to me, since thou art to me a part of my soul, I ought not to conceal those things of which it was necessary to speak, at least as I was able. But I wish thee to read my little book again on this subject which formerly thou sayest thou didst read, and if thou shalt doubt or reprehend what is in it, let it not displease thee to read it again. For although I have written nothing in it worthy of the readers, which I dedicated to youth alone.

27. Yet [*I have, as I hear, aroused many to the right understanding of this mystery, because it was said, that the flesh profiteth nothing ; so that they learnt and understood to think worthily of Christ whose body is not corrupted, because it is spiritual, and the whole which is celebrated in this sacrament is spiritual, because it is the Spirit which quickeneth and worketh in it, life to those who believe and receive worthily ; but to those who believe not, and eat it unworthily, truly [worketh] the judgment of condemnation.*]—(Doctrine of the Real Presence, by Dr Pusey, p. 208.)

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19, 22,
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9 59.

Comment. in Matt., lib. xii. *Bibl. Mag. vet. Patr.* tom. ix., pt. 2, pp. 1200, 1201.

28. 'And as they were eating, Jesus took bread, and blessed and brake, and gave to his disciples, and said, Take eat, this is my body,' &c. (Matt. xxvi. 26.) Let those hear who wish to diminish this word body, that it be not the real flesh of Christ which we now celebrate in a sacrament in the Church of Christ, nor His real blood. I know not how the real death of Christ is announced among those wishing to applaud and imagine as if there were a certain virtue only of the flesh and blood in that sacrament, so that the Lord deceives, and there is not His real flesh, nor real blood, when the Truth Himself said, 'This is my body.' Likewise also concerning the cup, 'Drink ye all of this ; This is my blood of the New Testament,' (not of whatever kind,) 'but which shall be shed (*effundetur*) for you for the remission of sins.' Therefore He did not say, when He brake and gave to them the bread, that is in this mystery there is either a certain virtue, or a figure of my body, but he said unfeignedly, 'This is my body.' And therefore this is what He said and not what any one conceives. Where Luke adds, 'which shall be delivered (*tradetur*), or as other copies have it, 'is given.'

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9 63,
102.

8 60.

9 102.

29. But John also says of the Lord's person, 'the bread which I will give is my flesh,' (not any other) 'which I will give for the life of the world,' and then 'He who eateth my flesh, and drinketh my blood, dwelleth in me and I in him.' Whence I marvel why some wish now to say that there is not the reality of the flesh or of the blood of Christ in the thing but that in the sacrament there is a certain virtue of the flesh, and not the flesh ; that there is the virtue of the blood ; and not the blood : a figure, and not the reality ;

8 6.

9 102.

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60.

- a shadow, and not the body. When this species received the reality, and the figure of the ancient sacrifices the body, then the truth said,
- 8 6. when He presented the bread to the disciples, 'This is my body,'
- 9 63. and no other than that which shall be delivered (*tradetur*) for you. And when He presented the cup, 'This is the cup of the New Testament which shall be shed (*effundetur*) for the remission of sins.' Therefore the blood was not yet shed, and yet the very blood is presented in the cup which was to be shed. That indeed was now in the cup, which however as yet was to be shed for a ransom. And therefore, also the selfsame blood was in the cup, which was also in the body, as also the flesh or body was in the bread.

Ibid., tom. ix., pt. 2, p. 1235.

30. 'Lo I am with you alway, even unto the end of the world.' (Matt. xxviii. 20.) He does not say, I was and will be with you, as of past and future, but I am with you, which is the characteristic mark of Divine Majesty. For the Godhead of the Word has no past or future, but is always the same. Whence it was formerly said to Moses wishing to shew the incommunicable Divinity; 'I am that I am; and thou shalt say to the children of Israel, He who is hath sent me to you.' For God could not say anything more suitable than when He said, 'I am that I am.' Whence also in this place willing to show His own self to the disciples, that it was He who was speaking to Moses before, said almost the same thing. 'Lo I am with you.' As if He would say, 'For I am always the same and everywhere present.' But yet in one manner everywhere by His majesty by which He fills the universe, and in another manner with us according to grace. In which sentiment He doubtless gives great confidence to all who believe in Him.
- 1 20. For He did not promise this only to His disciples but also to all
- 9 74. Christians.

34

DR. WISEMAN.

Lectures on the Real Presence. Sec. i. Examination of the Sixth Chapter of St. John's Gospel, Lecture i.

- 7 14, 1. P. 40. On the signification of His discourse as far as the
54, 57, forty-eighth or fifty-first verse. Protestants and Catholics are
60, 64. equally agreed it refers entirely to believing in Him. It is at one of the verses just mentioned, that we begin to differ most materially
- 7 14, upon the subject of His doctrine. The Catholic maintains that, at
72. this point, a total, though natural change of subject takes place,

and a perfect transition is made from believing in Christ, to a real eating of His body and drinking of His blood, in the Sacrament of the Eucharist. The generality of Protestants maintain that no such transition takes place, but that our Saviour really continues to discourse upon the subject as before, that is, on faith. 7 11, 52, 64,

2. Lecture ii., pp. 50 51. In the first part, our Saviour speaks of Himself as *bread* which came down from heaven (vv. 32, 35.) 7 14, 72. The figurative application of *bread* or *food* to wisdom or doctrines, by which the mind is nourished, was one in ordinary use among the Jews, and other orientals ; consequently it could present no difficulty here. The figure is used by Isaiah (lv. 1, 2) ; also Deut. viii. 3 ; 7 17, 23. Matt. iv. 4 ; Jeremiah xv. 16 ; Amos viii. 11 ; Proverbs ix. 5 ; Ecclesiasticus xv. 3.) 11 39, 7 31.

3. P. 53. Now mark well, that thus it is in the first part of Christ's discourse. Our Saviour, the Word and Wisdom of the Father, identifying Himself with His doctrines, calls Himself, the *bread of life* ; but it is very remarkable that never once, through this part of the discourse, does He suffer the idea of *eating Him* to escape His lips. 7 14, 7 17, 23.

4. P. 55. Let us now proceed to examine the phraseology which occurs in the remaining portion of the discourse that is, from verse forty-eight to the conclusion of the chapter. For our Saviour does now, in fact, say to them, 'and the bread which I will 'give is *my flesh*, for the life of the world.' (v. 52.) After this verse, He again and again repeats this extraordinary phraseology, in even more marked tones. (vv. 54-60.) 7 14.

5. Pp. 60, 61. Our opponents suppose the phrases in the two portions of the discourse to be parallel, and to refer equally to faith. By this reasoning it follows, that to eat His flesh (vv. 54, 55, 56, 57), means the same as to possess the bread of life mentioned in the former section (vv. 32, 33, 35.) But, if to feed on Christ mean to believe in Christ, then, to eat the flesh of Christ (if the phrase has to be considered parallel), must signify to believe *in the flesh* of Christ. This is absurd ; for the flesh and blood of Christ was not an object of faith to those who really sinned by believing Him too literally to be only a man ; nor can our belief in them be the source of eternal life. Protestants say, that as to feed on Christ signifies to believe in Him, so to eat His flesh, and drink His blood, means to believe in His passion. 7 14, 7 24.

6. Lectures II. and III., pp. 64-66, 91, 92. Once more, then, if the phrase, *to eat the flesh* of a person, besides its literal sense, bore among the people whom Jesus addressed a fixed, proverbial, unvarying, metaphorical signification, then, if he meant to use it metaphorically, I say, that he could use it only in that one sense ; and hence our choice can only lie between the literal sense and that 12 51, 110. 13 3, 23, 67.

usual figure. Now, I do assert that, whether we examine the phraseology of the Bible, &c., we shall find the expression to eat *the flesh of a person* signifying, invariably, when used metaphorically, to attempt to do him some serious injury, principally by calumny or false accusation. Such therefore, was the *only* figurative meaning which the phrases could present to the audience at Capharnaum. It is so in Hebrew. 'While the wicked,' says the Psalmist, 'draw 'near against me, to eat my flesh.' (Ps. xxvii. 2.) This expression, as commentators have marked, describes the violent rage of his enemies, and the lengths to which they were ready to go against him. Job. xix. 22 is the same phrase, but spoken of calumniators, 'Why do you persecute me, and are not satisfied with (eating) my flesh?' Again, Micheas iii. 3, we have, 'Who also eat the flesh of my people.'

- 7 14. We must conclude that the Jews understood the transition to be the doctrine literally expressed, of feeding upon Christ, for their objection supposes him to be teaching a doctrine impossible to be practised. 'How can this man give us His flesh to eat?' Now, no other but the literal signification could possibly give rise to this objection. But, in fact, this requires no proof. Most commentators agree that the Capharnaïtes took our Saviour's words in their literal sense. . . . Thus far, then, we have the strongest testimony we can require to our Saviour's having passed, in His discourse, to the literal eating of His flesh. One thing now only remains to decide the question finally. Were the Jews *right* in so understanding Him, or were they *wrong*? If they were right, then so are the Catholics, who likewise take His words literally: if *wrong*, then Protestants are right, when they understand Him figuratively.
- 7 10, 52, 53, 59, 64, 74. 7. Pp. 93-99. I say, then, that whenever our Lord's hearers found difficulties, or raised objections to His words, from taking them in their literal sense, while He intended them to be taken figuratively, His constant practice was to explain them instantly, in a figurative manner, even though no great error could result from their being misunderstood. The first example which I will give is a well known conversation between our Saviour and Nicodemus, 'Jesus answered and said to him, Amen, amen, I say to thee, unless a man be *born again*, he cannot enter the kingdom of God.' This expression was in ordinary use among the Jewish doctors, to express proselytism. Nicodemus, whether from wilfulness or error, took the words in their literal import, and, made an objection precisely similar in form to that of the Jews. 'How can a man be born 'when he is old?' Our Saviour instantly explains the words in their figurative meaning to him, by repeating them with such a modification as could leave no further doubt of the sense in which He spoke them. 'Amen, amen, I say to thee, unless a man be

'born again of *water* and the *Holy Ghost*, he cannot enter into the 'kingdom of God.' (Other instances quoted are Matt. xvi. 6, 11; Luke xii. 1; John xv. 32; John xi. 11; Matt. xix. 24; John viii. 21, 32, 40, 44; John vi. 43.) . . . I say that when His words were *rightly* 7 31.
understood in their literal sense, and by that correct interpretation gave rise to murmers or objections, it was His custom to stand to His words, and repeat again the very sentiment which had given the offence. The following instances will demonstrate this rule, Matt ix. 2; John viii. 56; John vi. 42, 50, 51, 59. The two rules, then, are sufficiently clear; when His hearers, *misunderstanding* His words, raise objections, Jesus *explains* them; when *understanding* them *right*, they find fault, He *repeats* them.

8. Pp. 102, 103. I will notice two passages, which appear to be at variance with the rule I have laid down. . . . The first is 7 26.
John ii. 18-22. Here the Jews understood His words literally, when He meant them to be understood figuratively; yet He gives no explanation. On the contrary, the Jews retain their erroneous interpretation to the end; for they made it a charge against Him at His trial; and the apostles themselves, as appears from the very text, did not understand it until after the resurrection.

9. P. 106. In John vi., our Saviour is delivering a *doctrine*; in 7 26.
the second chapter, He is uttering a *prophecy*. It is the nature of the one, that it ought to be understood when delivered; of the other that it should be explained by its accomplishment. The former ought to be all plain and intelligible; the latter is, of its nature, obscure and involved.

10. P. 109. Another instance which, at first sight, seems at variance with the rule which I have given of our Lord's conduct might be taken from John iv. 10-15. Our Saviour there speaks of 7 23.
giving living waters, in a figurative sense, and the Samaritan woman manifestly understands Him literally; yet He gives no explanation.

Lectures on the Real Presence, sec. ii., lecture 5, pp. 155, 156.

11. The argument from the words of institution, strange as it may seem, is not so easy to propose in an hermeneutical form, as that from John vi., and that on account of its extreme simplicity. We believe that the body and blood of Jesus Christ are truly and really present in the adorable Eucharist, because, taking bread and wine, He who was Omnipotent, said, 'This is my body, this is my 'blood.' Here is our argument; and what can we advance to prove a strict accordance between our doctrine and that of our Saviour, stronger and clearer than the bare enunciation of our dogma beside the words which he used in delivering it? 'This is my body,' says 2 5.
our Lord; 'I believe it to be thy body,' replies the Catholic. 'This

'is my blood,' repeats our Redeemer; 'I believe it to be the *figure* of thy blood,' rejoins the Protestant. Whose speech is here *yea yea*? who saith *Amen* to the teaching of Christ? Is it the Catholic or the Protestant?

12. Pp. 162-164. First, to prove that the words of institution may be taken figuratively, . . . the following is the system ordinarily followed: to produce a number of passages from Scripture and from other writers, where '*to be*' evidently signifies '*to represent*,' and from these it is concluded that we can as well understand the verb here in the same sense . . . As the passages in question are confusedly heaped together by Clarke and his copyists, I find it necessary to sift them, and reduce them to some arrangement. For the same answers do not apply exactly to all, and we shall gain in clearness by the separation of such incongruous materials. I shall be careful, however, not to omit one text. I distribute them, therefore, as follows:—

- 3 4. 13. 1st Class.—1. Gen. xli. 26, 27, 'The seven good kine *are* 'seven years.' Dan. vii. 24, 'The ten horns *are* ten kingdoms.' Matt. xiii. 38, 39, 'The field *is* the world; the good seed *is* the 'children of the kingdom; the tares *are* the children of the wicked 'one. The enemy *is* the devil; the harvest *is* the end of the world; 'the reapers *are* the angels.' 1 Cor. x. 4, '*And the rock was Christ.*' Gal. iv. 24, 'For these *are* the two covenants.' Apoc. i. 20, 'The 'stars *are* the angels of the seven churches.'
- 12 48- 14. 2. John x. 7, '*I am* the door;' xv. 1, '*I am* the true vine.'
62. 15. 3. Gen. xvii. 10, 'This *is* my covenant between thee and me,' speaking of circumcision.
16. 4. Exod. xii. 11, 'This *is* the Lord's passover.'
17. The texts composing the first class can only cause us the slightest difficulty; I will show you that all the others are nothing at all to the purpose.
- 13 77, 18. Pp. 171, 172. 'And the rock was Christ.' Well, now, let us
78. take this very text and compare it with the words of institution, on
12 47, one side, and with the first verse of St John, and see which it most
110, resembles, to which it is more parallel. I write it thus between
125. them:—

'The word *was* God,'
'The rock *was* Christ,'
'This *is* my body.'

Now tell me which have we most right to consider parallel. The construction of the two first is, word for word, identical; certainly much more so than that of the two last; and if parallelism have to depend only upon similarity of phrase, and if Protestants have a right

- 4 3. to interpret the words 'This is my body,' by the help of 'The rock
9 49. 'was Christ,' then I say, the Socinian has an equal right to interpret

the phrase, 'The word was God,' by the very same parallelism and explain it by 'The word *represented* God.'

19. Pp. 174, 177. It is obviously necessary to fly from the literal meaning of texts which represent two material objects as identical, which every one of those alleged, excepting one, does in its ordinary acceptation. But we have no reason for this change, where one term is left vague and indefinite, and has no subjective existence till the other confers it. For Christ does not say, 'Bread is my body,' 12 2, 'Wine is my blood,' which, in point of construction, would have 10. brought these words within a possibility of a comparison with the 12 53. 'Seven kine are seven years,' or, 'The horns are kings.' But he says, '*This* is my body,' '*This* is my blood.' The **THIS** is nothing but the body and the blood; it represents nothing, it means nothing, till identified at the close of the sentence with the substances named. This is even more marked in the original Greek than in our language; because the distinction of genders shows clearly that the bread is not indicated, but only a vague something to be determined by the remainder of the sentence. In this manner, the motive or reason which in those texts drives us from the literal sense, as involving a contradiction, does not exist here, and consequently we cannot consider this as parallel with them. . . .

20. Pp. 176, 177. In the second class, I have placed two texts commonly mixed up with the preceding: 'I am the door, I am the vine.' Christ, we are told, is not really the vine or door, but only figuratively; so, in like manner, is the Eucharist not his body, except in figure. I assert that these passages can boast of no parallelism with the words of institution.

21. Pp. 178, 179. Let us pass on to the third class. The passage which I have placed in it, 'This is my covenant between me and thee,' (Gen. xvii. 10) is no more applicable to the present case.

(1.) Circumcision, of which the text speaks, was indeed a sign of 3 19. God's covenant with His people; but then God was careful to let His people know this. He is not content with telling them that it is His covenant, and leaving them to conjecture or argue that this meant a sign of His covenant, for in the very verse following he adds, 'And ye shall circumcise the flesh of your foreskin; and it 'shall be a *sign* or token of the covenant between me and you.' But are these two verses identical [vs. 10 and 11] in meaning, and is the second only an explanation of the first; so that *is* really cor- 3 19. responds to 'represent'? Certainly not.

22. (2.) Because, secondly, circumcision was, at all events, not 3 19, merely the symbol or emblem, but actually the instrument whereby 20. the covenant between God and His people was at once executed and recorded. It was, according to the established law of every language

and country, the treaty itself. . . . Therefore, 'This is my covenant' between me and thee, signifies much more than 'this is the sign of my covenant,' to wit, this is 'the *act* of my covenant,' taking the word 'act' in both its meanings, of its execution and its record. This interpretation is fully borne out by what follows (v. 13): 'He who is born in thy house, and he that is bought with thy money, must needs be circumcised; and *my covenant shall be in your flesh* for an everlasting covenant.'

23. (3.) Satisfactory, however, as these answers are, and perfectly in harmony with each other, I am led, by a more minute examination of Scripture phraseology, to adopt a third, which does not, however, in any way disturb the correctness of all I have asserted. I have no hesitation in saying, that the verb *is* must here be taken quite literally, and the pronoun *this* referred not to *circumcision* or its idea, but to the latter member of the sentence. 'This is my covenant which ye shall keep between me and thee. . . . every male child among you shall be circumcised.' As if one said, 'This is our agreement, you shall pay me a hundred pounds,' I presume no one would hesitate to refer the pronoun to the condition proposed. The idea of *is* meaning to represent would never have entered into any one's head in either proposition, except in a controversial argument. I have said that I noways doubt this to be the true meaning.

24. First, because I see that, as in the following verse, so in every other place a sign of a covenant is clearly styled such, and no encouragement is given elsewhere by Scripture to this Protestant interpretation. Thus, in Gen ix. 12, 13, 17, the rainbow is not called a covenant, but thrice distinctly named the sign or token of the covenant.

25. Secondly, whenever the words, 'this is my covenant' occur in Scripture, they refer to the second member of the sentence in which the covenant is described. Thus Is. lix. 21, '*This is my covenant with them*, saith the Lord; my Spirit which is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth,' &c.; Jer. xxxi. 33, 'And this is the covenant which I will make with the house of Israel; after those days, saith the Lord, I will put my law in their interior,' &c.; 1 Sam. xi. 2, according to the original, 'In this will I make a covenant with you in boring out your right eyes.' This is further confirmed by the analogous and parallel forms: 'This is what the Lord hath commanded' (Exod. xvi. 16); 'This is what the Lord hath said' (Ib. v. 23); 'This shall be an everlasting statute to you' (Levit. xvi. 34); 'This shall be a statute for ever unto them' (Ib. xvii. 7).

26. In all these, and in similar phrases, reference is clearly made to what is proposed in the other member of the sentence. Now, in

fact, no one has ever dreamt of interpreting these passages by 'this is a figure of my covenant,' or 'a figure of my statute;' and, consequently, in the objected passage, there is no reason whatever to render it similarly. On the contrary, it is evident by the real parallelism of these quotations, where not only the same words are used, but the same things expressed, that it ought and must be explained in these terms: 'The following is my covenant between Me and thee, that every male child among you shall be circumcised.' 4 48.

27. Pp. 182-187., iv. We come finally to the passage occupying the fourth class, which possesses an interest quite independent of its real value. 'This is the Lord's passover.' This text, you are doubtless aware, was considered by Zwinglius the ægis of his figurative interpretation, and the discovery of it was esteemed by him a complete triumph. For he himself tells us, that he made little or no impression upon his hearers with other texts, because in them all it was evident, as I have shewn you at full, that parables or allegories are treated. The history of his discovery you shall have in his own words:—'The attempt yet remained, and it was not the least, to produce examples which should not be joined to parables. We began, therefore, to think over everything; but no examples came to mind except what were in the Commentary, or resembled them. But when the thirteenth day approached,—I relate a true occurrence, and so true, that my conscience obliges me to manifest (when I desire to conceal it) what the Lord communicated to me, knowing to what contumely and laughter I shall expose myself. When, then, the 13th of April was come, I appeared to myself again to be contending in my sleep with my adversary the scribe, with great annoyance; and unable to utter what I knew to be true, because my tongue refused to do its office. I was troubled as men are in deceitful dreams (for I relate nothing more than a dream as far as I am concerned, though what I learnt in the dream was not, through God's favour, of light moment, for whose glory I relate it), when opportunely, a monitor appeared to be present (whether he were black or white, I do not remember, for I relate a dream), who said, "You coward! why do you not answer him that in Exod. xiii. is "written, it is the Pasch, that is, the Passover of the Lord?" As soon as this phantom appeared, I awake and leap up from bed; I examine well the passage in the Septuagint, and preach to the assembly about it.' 4 33.

28. There is much to remark in this statement. One does not know after reading it, whether to consider the writer a mad enthusiast, or little better than an idiot. It is scarcely possible to understand the motives which impelled him to publish this disgraceful narrative, in spite of his own better feelings. The best criterion for ascertaining whether the spirit, if any, who suggested this palmary 4 48.
4 34.

argument against us was a true or lying one, is to see whether the argument he suggested was correct or false ; and, if we find that the text is nothing on earth to the purpose, I think we may determine the character of its suggestor ; if, indeed, the incoherence of a raver deserve such credit. At any rate, we must compassionate the poor burghers of Zurich who allowed themselves to be cheated out of their belief in the Catholic dogma, with all its consolations and all its charms, by a misapplication of a Scripture text. For Zwinglius adds, that the discovery of this wonderful text, on the 13th of April, achieved their conviction !

4 9. 29. (1.) I say, then, in the first place, that if the words in question signify—‘this represents the passover,’ the many ceremonies and peculiar rites prescribed in eating the paschal lamb, of which they were spoken, were of a character to prepare the Jews for a symbolical explanation of them.

4 9, 34. 30. (2.) Again, granting the point at issue—that the paschal sacrifice is called ‘the Lord’s Passover,’ meaning that it was only its symbol, this might be a figure easily allowed, because it was familiar to the Hebrews to call sacrifices by the name of the object for which they were offered. Thus a peace-offering and a sin-offering are known in Hebrew by the simple designation of *peace* and *sin*. This, in fact, was so usual as to have given rise to several peculiar images, as Osee iv. 8, where the priests are said ‘to eat the sins of the people,’ and 2 Cor. v. 21, where St Paul says of God, ‘Him who knew no sin, ‘for us He hath made sin,’—that is, an oblation for sin. In like manner, therefore, the sacrifice of the Lord’s passover might, by the same familiar image, be called His passover. But there is no trace of any such usage in regard to bread being the image or type of Christ’s body.

31. (3.) But, in fact, these remarks are almost needless, for, as I before intimated, the text, from its very construction, is in nowise applicable to the matter under discussion, inasmuch as the verb ‘to be’ does not here signify ‘to represent,’ but purely what it sounds. A very simple and natural translation, proposed by Dr Trevern, if admitted, makes this evident ; that is, the referring of ‘this’ to the day or festival. It would then no more mean ‘this is a figure of the Lord’s ‘passover,’ than ‘this is Easter day’ means that it is a figure of that holiday. I am satisfied that this is nearly the sense, with this difference, that, instead of understanding ‘day,’ we may make the demonstrative pronoun refer to the repast or sacrifice just described.

4 9, 38, 39. 32. But there is an important circumstance in the grammatical construction of this passage, noticed by modern commentators, which fairly removes all doubt as to the inapplicability of this text to the illustration of the Eucharist formulas, but proving that the verb has its native signification. Rosenmüller has observed, that in the

original it is not 'the passover or pasch of the Lord,' but with a dative 'to the Lord.' לַיהוָה פֶּסַח הוּא [The original is הוּא לַיהוָה פֶּסַח] 4 9.
Now this construction invariably signifies *sacred* or *dedicated* to. We have several examples, as Exod. xx. 10. שַׁבַּת לַיהוָה 'a Sabbath (sacred) to the Lord,' and xxxii. 5, חַג לַיהוָה 'a festival (sacred) to the Lord.'

33. But this rendering is placed beyond all controversy by a passage perfectly parallel, in the very chapter from which the objection is drawn, which, if Zwinglius had possessed the sagacity to compare, he would not have become the instrument of ensnaring his unlearned auditors. I allude to the twenty-seventh verse, in which we read of this very sacrifice as follows :—הוּא לַיהוָה זֶבַח-פֶּסַח [The original is זֶבַח-פֶּסַח הוּא לַיהוָה] 4 38.
Literally, 'This is to the Lord the sacrifice of' 4 48.
'passover or pasch.' Here the paschal feast is spoken of not as any emblem of the Lord's passover, but as its sacrifice ; and the thing so spoken of is said *to be* sacred to the Lord. The verb which expresses this idea must necessarily be taken in its own strict sense, for it affirms the fact of this consecration. In the other passage, therefore, in which the same thing is spoken of, and the same construction employed, we must conclude that the word has the same meaning ; (Rosenmüller, *Scholia in loc.*) 'This is the paschal feast sacred to the' 4 9, 39.
'Lord.' 4 38.

35

DR. PUSEY.

The Holy Eucharist, a comfort to the Penitent. A Sermon Preached before the University in the Cathedral Church of Christ, in Oxford, on the fourth Sunday after Easter, 1843.

Preface, pp. iii., iv., v.

1. Nothing, throughout the whole sermon, was further from my thoughts than controversy. My own views were cast (so to speak) in the mould of the minds of Bishop Andrewes and Archbishop Bramhall, which I regarded as the type of the teaching of our Church. From them originally, and with them, I learnt to receive in their literal sense, our Blessed Lord's solemn words, 'This is my body,' and from them, while I believe the consecrated elements to become, by virtue of His consecrating words truly and really, yet spiritually and in an ineffable way, His Body and Blood, I learnt also to withhold my thoughts as to the *mode* of this great mystery, but 'as a 'mystery' to 'adore it.' 2 1, 2, 4.
2 6.
2 5, 28.
9 32, 85.

- 7 34. 2. P. 7. He answers not the strivings of the Jews, 'how can this 'man give us His Flesh to eat.' Such an 'how can these things 'be?' He never answereth; and we, if we are wise, shall never ask how they can be elements of this world and yet His very Body and Blood. But how they give life to us, He does answer; and amid this apparent uniformity of His teaching, each separate sentence gives us a portion of that answer. And the teaching of the whole as far as such as we may grasp it, is this, That He is the Living Bread, because He came down from heaven, and as being One God with the Father, hath life in Himself, even as the Father hath life in Himself; the life then which He is, He imparted to that flesh which He took into Himself, yea, which He took so wholly, that Holy Scripture says, He became it, 'the Word became flesh,' and since it is thus a
- 7 38. part of Himself. 'Whoso eateth my Flesh and drinketh my Blood,' (He Himself says the amazing words,) 'eateth me,' and so receiveth into himself, in an ineffable manner, his Lord Himself, 'dwelleth' (our Lord says) 'in Me and I in him,' and having Christ within him not only *shall* he *have*, but he '*hath*' already 'eternal Life,' because he hath Him who is 'the Only True God and Eternal Life.'
- 7 38, 40. 3. P. 11. The Eternal Word so took our flesh into Himself as to impart to it His own inherent life; so then we, partaking of it, that life is transmitted on to us also, and not to our souls only, but our bodies also, since we become flesh of His flesh, and bone of His bone, and He who is wholly life is imparted to us wholly.
- 2 10. 4. Pp. 20-22. It has been remarked, as that which cannot be incidental (as how should any words of the Eternal Word be incidental?) how amid lesser variations in the order or fulness of those solemn words, they still, wherever recorded, speak of the act as a present act. 'This is my Body which *is* given for you;' 'This is my Body which *is* broken for you;' 'This is my Blood of the New Testament which *is* shed for many for the remission of sins;' 'This cup is the New Testament in my Blood which *is* shed for you.' He saith not, 'which shall be given,' 'shall be broken,' 'shall be shed,' but 'is being given,' 'being broken,' 'being shed,' (*διδόμενον, κλάμενον, ερχόμενον*), and this in remarkable contrast with His own words, when speaking of that same gift, as yet future, 'The Bread which I 'will give is my flesh, which I will give (*ὃν ἐγὼ δώσω*) for the life of
- 12 112. 'the world.' And of one of the words used, Saint Chrysostom remarks how it could not be said of the cross but is true of the Holy Eucharist, 'For a bone of Him,' it saith, 'shall not be broken,' 'but 'that which He suffered not on the cross, this He suffers in the 'oblation for thy sake, and submits to be broken that He may fill 'all men.'
- 12 72. 5. And this may have been another truth which our Lord intended to convey to us, when He pronounced the words as the form

which consecrates the sacramental elements into His Body and blood that that precious blood is still, in continuance and application of His one oblation once made upon the cross, poured out for us now. 2 12.

The Presence of Christ in the Holy Eucharist. A Sermon Preached before the University, in the Cathedral Church of Christ in Oxford, on the Second Sunday after Epiphany, 1853.

6. P. 10. By making us, through the sacrament of Baptism, members of His Son ; by giving us, through the Holy Eucharist, not in any carnal way but really and spiritually, the Flesh and blood of the incarnate Son, whereby 'He dwelleth in us and we in Him.' Through these, He imparteth to us the life which He Himself is. 3 105. 7 40.

7. Pp. 14, 15. Holy Scripture, taken in its plainest meaning, affirms both that the outward elements remain, and still that there is the real Presence of the Body of Christ. And I may, in the outset, say that when the Articles reject Transubstantiation, they themselves explain what they mean to reject—a doctrine which 'is repugnant 'to the plain words of Holy Scripture,' i.e., those words in which our Lord and St Paul speak of the natural substances as remaining. The Articles call it also 'a doctrine which overthroweth the nature of a 'Sacrament' in that the outward and visible part is supposed to have no real subsistence. They except against no statement which does not imply that the natural substances cease to be.

8. P. 17. It is no unusual way of teaching in Holy Scripture to speak of that *only* which is at the time meant to be declared or impressed upon us. Almighty God does not, in the way of those laboured statements which we are sometimes compelled to make, guard His own words so as to express in each the whole of His truth, or preclude absolutely their being misunderstood. Thus Holy Scripture says, 'Man became a living soul,' without implying that he ceased to be material. 5 1.

9. Pp. 21-23. We cannot, then, infer that our Blessed Lord's words, 'This is my Body,' convey His whole teaching as to the Holy Eucharist. They declare one truth ; they deny none. They affirm what it is ; they do not deny It to be also physically what It was any more, . . . than the saying, 'Man became a living soul,' implies that he was not also flesh. Our Blessed Lord does not say, 'This is a figure of my absent Body,' nor does he say, 'This has 'altogether ceased to be bread, and is the same Body in the same 'way as that which you see with your bodily eyes ;' but simply 'This is my Body.' 2 28. 5 1.

10. The Presence of which our Lord speaks, has been termed sacramental, supernatural, mystical, ineffable, as opposed *not* to what is real, but to what is natural. . . . We know not the manner 9 7, 20.

- 2 22. of His presence, save that it is not according to the natural presence of our Lord's human flesh, which is at the right hand of God : and therefore it is called sacramental. But it is a presence without us, not within us only ; a presence by virtue of our Lord's words, although to us it becomes a saving presence, received to our salvation, through our faith. It is not a presence simply in the soul of the receiver, as ' Christ dwells in our hearts by faith ; ' or as, in acts of spiritual, apart from sacramental communion, we by our longings, invite Him into our souls. But while the consecrated elements, as we believe (because our Lord and God the Holy Ghost in Holy Scripture call them still after consecration by the names of their natural substances, and do not say that they cease to be such) while the consecrated elements remain in their natural substances, still, since our Lord says, ' This is my body, this is my blood, ' the Church of England believes that ' under the form of bread and wine, ' so consecrated, we ' receive the body and blood of our Saviour ' Christ. ' And since we receive them, they must be there, in order
- 11 110. that we may receive them. We need not then (as the school of Calvin bids men,) ' Ascend into heaven, to bring down Christ from ' above. '
- 8 19. 11. Both interpretations of His sacred words, as well that which
26. says, ' This is not bread, and nothing else but His body, ' and that
9 85. other, ' This is a figure of His absent body, ' introduce that into
9 85. them, which does not lie in them. Christ hath said, ' This is my
' body ; ' He saith not by what mode. We believe what He, the
Truth saith, Truth cannot lie. It is a law which He hath
impressed upon physical nature, that two bodies cannot be in the
9 44. same place at the same time. And yet we receive, without doubting,
5 7. that our Lord, in His spiritual body, passed, on the morning of the
9 49. resurrection, through the sealed tomb. For the angels rolled away
the stone, to show that He *was* risen. He passed through the
closed doors, so that the disciples thought that ' it was a Spirit, '
5 7. as He had passed before, *illusa virginitate*, through the doors of
the virgin's womb.
- 8 40. 12. Pp. 25, 26. But as, on the one hand, it is an unauthorised
inference from our Lord's words, that the bread and wine are no
longer there ; so also, and even more, is it, that the words mean
9 8. only, ' This represents, is a figure of, My absent body. It is true
that the outward elements are, as some of the Fathers call them,
figures, types, symbols, images of His body. But who authorized
men to add, ' of His absent body ? '
- 2 5, 13. All things combine to make us take our Lord's words
6. solemnly and literally, all around is solemn and literal. ' I hold it, '
says Hooker, ' for a most infallible rule, in expositions of Holy
' Scripture, that when the literal construction will stand, the
' furthest from the literal is commonly the worst. '

14. Pp. 28, 29. When our Lord for the hardness of men's hearts, spake in parables, He Himself expounded all things privately to His disciples. The evangelists themselves at times explain when He spake in a figure (John ii. 19, 21 ; vi. 70, 71 ; vii. 38, 39) ; or the very language itself marks itself to be a parable. Our Lord in that solemn hour was completing the shadows of the law. Why should we think that He brought in a mere shadow, less expressive than those which He abolished ? He our good Master was leaving His testament in His blood to His disciples, even to the end of the world. We do not think that even a man, in a testament, means to leave the mere figures of what he professes to bestow. Human principles of interpretation require that we should believe that a testator means what he says. Reverence for the word of God requires that we should not tamper with its apparent meaning, on any preconceived notions of our own.

15. Pp. 31-34. Nor is there any case in Holy Scripture in which, being figurative, it is not indicated in the context that it *is* figurative. . . . St Paul does not say, 'that Rock was Christ,' until he had before said, 'that spiritual Rock ;' showing that he spake in a figure.

16. But the word 'body' is no figure. For our Lord says, 'This is *My* body ;' and not so only, but 'this is My Body which is 'given *for* you.' Since, then, it was His true body which was given *for* us upon the cross, it is His true body which is given *to* us in the sacrament. The manner of the presence of the body is different. The body which is present is the same, for He has said, 'this is my 'body which is given for you.'

17. St Paul's words are an expansion and application of our Lord's. Our Lord says, 'This is my body ;' St Paul, 'Is it not the 'communion of the body of Christ ?' Our Lord says, 'This is My 'blood ;' St Paul, 'Is it not the communion of the blood of Christ ?' There is no bond between a communion and a figure. Had the Holy Eucharist been only a figure, there would be nothing whereof it could be a communion. True, what we see, in that it is broken, is an image of His body which was slain ; and in that it is poured out, is an image of His blood which was shed. That which is seen is an image of the reality which is unseen. Yet God says not by St Paul, it is an image, but it is 'the communion of the 'body of Christ.' But, in order to be a communion of it, there must be that of which it is the communion. 'Why,' asks St Chrysostom, 'did he not say participation ? Because he wished to 'point out something more, to shew how great is the conjunction. 'For we communicate, not by sharing only and partaking, but also 'by being united. For as that body is united to Christ, so also are 'we united to Him by this bread.'

18. Pp. 34, 35. Our Lord does not say more distinctly, 'This is my blood of the New Testament which is shed for many for the remission of sins,' than He subjoins immediately, 'I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' He says as plainly, 'this fruit of the vine,' as He had said, 'This is My blood.' He says both. We believe both. . . . The literal does not exclude the spiritual, but is the basis of it. . . . There is then no ground from Holy Scripture to make the language of our Lord or St Paul figurative.
- 9 49. 19. Pp. 37, 38. Had the Church then believed that the elements were accidents without substance, the Gnostics might have retorted, 'Unsubstantial accidents are an appropriate figure of such a Body as we conceive, unsubstantial.'
- 3 40. 20. Pp. 39, 40. S. Basil, S. Gregory of Nazianzum, S. Macarius, 10 47. Eusebius, Theodoret, Eustathius, S. Augustine, say, as did Tertullian, 13 74. that the consecrated elements are symbols, types, antitypes, figures, 9 8. images of our Lord's Body and Blood, as it is clear from their own writings that they did *not* mean figures of an *absent* body, so also is it that they did mean, that there was a real visible substance which 8 19. was the image or symbol of the *present* spiritual, invisible substance. 26. Tertullian says, '*In* the bread is understood His Body.' S. Augustine says, 'Our Lord Jesus Christ commended His Body and Blood 10 30, 31, 38. '*in* those things which are, out of many [many grains and many grapes], reduced into some one.'
- 8 19, 26. 21. Pp. 41, 42. The Fathers use undoubtedly the word which we have in our services, 'spiritually,' opposed as it is, not to really 9 83. and sacramentally, but to physically and carnally. Thus S. Clement of Alexandria: 'Wherefore the Saviour, having first taken bread, spake and gave thanks. Then, having broken the bread, He placed it before them, that we may eat reasonably.' S. Athanasius: 'On this ground He mentioned the ascent of the Son of man into heaven, that He might withdraw them from corporeal thoughts, and that they might understand that the flesh spoken of was spiritual food from above and spiritual nourishment given by Him.' S. Macarius: 'They who partake of the visible bread, spiritually eat the flesh of the Lord.' S. Ambrose: 'In that sacrament 9 84. 'Christ is, because it is Christ's body; it is not, therefore, bodily food, but spiritual. Whence also the apostle says of its type: "Our fathers ate a spiritual food, and drank a spiritual drink;" for the body of God is a spiritual body: the body of Christ is a body of a Divine Spirit; for Christ is a Spirit.' S. Augustine: 'Eat life, drink life; thou shalt have life, and the life is entire. But then shall the body and the blood of Christ be each man's life, if what is taken in the sacrament visibly is, in the truth itself, eaten spiritually, drunk spiritually.'

The Doctrine of the Real Presence, as contained in the Fathers from the death of S. John the Evangelist to the Fourth General Council, vindicated, in Notes on a Sermon, 'The Presence of Christ in the Holy Eucharist.' 1855:

22. P. 61. 'The words of the testator must not be departed 2 20.
'from, because the intention is presumed to have been such as the
'words properly mean.' 'It is not to be believed that the testator
'willed what he has not said.' 'We ought to be content with the
'limitations of the words, because no disposition goes farther than
'the words bear: the reader then of a deed has the solution of what he
'seeks.' 'What the testator does not say, he is presumed not to will.'
'When a thing is explained manifoldly, its meaning is unknown.'

23. Pp. 61-63. *Against the attempt to explain away the force of 4 1.*
the words, 'This is my body, by the introduction of a figure.' In a
figurative sentence, the figure must lie either (1) in the thing spoken
of, or (2) in that which is spoken of it, or (3) in the word by which
these two are connected. Simple as this statement is, the neglect of
it has introduced much confusion. People have seen that there is a
figure somewhere in such a sentence as, 'I am the Door,' 'I am the
'good Shepherd,' 'I am the true Vine,' and so have been open
to the argument, then there *may* be a figure in the words, 'This
is My Body.' If there had been, it must have lain in the word,
'This,' or in the words 'My Body,' or in the word 'is,' which
joins these together. The whole cannot be figurative, unless there
be a figure somewhere in the parts. . . . 'I am the true vine.'
'True vine' is a metaphor, or figurative language. Our Lord means
by it to picture to us, that we have our life and strength from Him,
as the branches derive theirs from the stock whence they issue. . . .
But in all these cases the figure lies in the word spoken of our Lord,
whether (as I said) it be Vine, Door, &c. This is obvious, as soon
as it is stated. Such passages, then, as 'I am the Door,' 'My 4 1.
'Father is the Husbandman,' in which the words Door and Hus-
bandman are figurative, metaphorical, picture words, form no plea
for taking the words, 'This is my Body which is given for you,'
figuratively. For the words, 'My Body which is given for you,'
are not like the words 'Door' and 'Husbandman,' figurative, but
they speak of a true Body which for us was nailed upon the Cross.

24. Pp. 63, 64. As plainly there is no figure in the word 4 1.
'This,' neither does any figure ever lie in the word *is*. It simply
serves to join the two parts of the sentence together, whether there
be a figure or no. . . . God does not leave us doubtful, whether,
in Holy Scripture, He is speaking to us plainly or figuratively. 3 65,
Where there is a figure God shows plainly that there is one. . . . 115.
Holy Scripture itself determines that there *is* a figure, wherever
there is one.

25. Pp. 65-67. In other places which these interpreters allege, they have simply misunderstood Holy Scripture. . . . (8) Gen.
- 3 45. xvii. 10, it is not said, 'Circumcision is My covenant,' whereas in ver. 11, 'circumcision' is expressly called the '*token* of the covenant.' In ver. 10 there is no figure of speech whatsoever. God says, 'This is My covenant between Me and you, and thy seed after thee; every man child among you shall be circumcised.' This *was* His covenant itself; not any figure of a covenant.
- 3 47, 26. (9.) In like way, Ex. xxxi. 16, it is *not* said that the sabbath
49. is a covenant; but it *is* said (ver. 17) that it is 'a *sign*.' The words 'for an everlasting covenant,' are added (as in Gen. xvii. 7, Lev. xxiv. 8 also, or other equivalent words, 'an ordinance for ever,' (Ex. xii. 14, 17, xxvii. 21, xxviii. 43, xxx. 21; Lev. iii. 17, vi. 18), declaring this to be a binding obligation, so long as the ritual system
- 3 50. was in force. This is said plainly, without any figure.
- 4 45, 27. (10.) Ex. xii. 11: 'It is the Lord's Passover,' does not mean,
46. 'it is the sign of the Lord's passing over.' The '*blood*' was a token, and is so called (ver. 12). The whole festival *was* a memorial, and is so called (ver. 14); or sign (Ib. xiii. 9, 16). The lamb was not a sign, and is not so called. The Hebrew פסח [passover] is used in different places for (1) the whole festival, (2) the Paschal lamb; in both cases it is elliptical; in neither figurative. פסח [passover] in the one case stands for חג הפסח, feast of the Passover (Ex. xxxiv. 25), in the other, for זבח הפסח, 'sacrifice of the Passover,' which occurs ver. 27. Both idioms are common; to 'keep the
- 4 46. 'the Passover,' 'the statute of the Passover' of the feast; to 'slay 'the Passover' (Ex. xii. 21); 'sacrifice the Passover' (Deut. xvi.
- 4 46. 2, 5; 2 Chr. xxx. 15, 17, &c.); 'eat the Passover' (2 Chr. xxx. 18), of the victim. Again, the idiom, 'keep the Passover to the Lord' (Ex. xii. 48), occurs of the festival; to 'sacrifice the Passover to 'the Lord,' of the Paschal lamb (Deut. xvi. 2); as there are also the idioms, 'a sabbath to the Lord' (Ex. xx. 10); 'a feast to the Lord.' Nor is this use of the name of the feast, for the animal sacrificed at the feast, any special or insulated idiom. The common word for 'feast,' חג, is used for the sacrifice in Ps. cxviii. 27, Ex. xxiii. 18, Mal. ii. 3.
- 4 8, 28. There is, then, absolutely nothing remarkable in this idiom,
48. which Zwingle relates to have come to him in a dream, as an illustration of our Lord's words, 'This is my Body,' and which others have copied from him.
- 3 55. 29. (11.) Exodus xxiv. 8, 'Behold the blood of the covenant,' has been mistranslated, 'this blood is the covenant.'
- 3 76. 30. Two other passages are cited, in consequence of the rejection of true doctrine by those who cite them. Albertinus says, 'Baptism 'is called the washing of regeneration (Tit. iii. 5) and burial with

'Christ.' (Rom. vi. 4, and Col. ii. 12.) But according to the faith which came from the apostles, baptism is called 'the washing of regeneration,' not as being a bare sign of it, but as the sacrament, whereby Almighty God is pleased to work it. Nor according to the same faith is baptism any mere sign of burial with Christ, but God's appointed means, whereby He conveys to the soul the inward spiritual grace, 'a death unto sin, and a new birth unto righteousness.' 'As the death of Christ in the flesh was real, so is one's to sin real,' says S. Chrysostom. 3 102.

31. Pp. 68, 69. It is quite true that the outward elements are a figure of the inward substance. . . . The question as to the elements themselves is not whether they are a figure of His body broken, and of His blood shed for us. The very action of the Holy Eucharist shows that they are. The question so far is, whether they are figures of what is present, although unseen, or of what is absent. But in these words of our Lord, 'This is my body,' the question is, whether our Lord meant to express a spiritual reality, or whether, while He appeared to be speaking of a gift which He was bestowing, He meant that He gave to His apostles, and to us, only a shadow, a rite as outward as any of the law, which He Himself came to fill up and fulfil. He Himself was the substance of the shadows of the law, He did not come to give us fresh shadows, instead of realities. The argument from language is conclusive. There would be endless confusion, and our whole faith might be turned into a figure, if men might assume as they pleased, that this or that, which they did not like to take literally, was a figure. The Docetæ might equally interpret, 'The Word was made flesh,' as a figure, and contend that S. John's words did not establish that our Lord had real flesh. Nor has one who interprets as a figure, 'This is my Body,' any answer to make to them. 8 40.
10 19.
11 5.
8 89.
10 91.
11 2,
6.
11 4.
4 3.
9 49.
10 56.

32. Pp. 94, 95, 96. The Sacrament of the Holy Eucharist having two parts, an outward and an inward, and the outward part having been instituted by our blessed Lord with a certain relation to the inward, and gifted with a certain significance of it, nothing is more natural than that the titles, type, antitype, symbol, figure, image, should be given to the outward part. S. Augustine says of sacraments (in his well-known words), 'If sacraments had not some likeness to the things whereof they are sacraments, they would not be sacraments at all; but from this likeness they for the most part also receive the names of the things themselves.' There is, then, no even seeming difficulty in taking these titles, as used by the Fathers, in their natural and obvious sense. The Calvinistic party inferred wrongly, that the Fathers who used these terms, thought, with themselves, that the outward or visible part was an emblem,—not of the inward part or thing signified, but of an absent 8 40.
10 19,
57.
10 47.
12 52.
10 47,
55.

- 10 60. thing. Roman Catholic controversialists denied that there was any
 10 19. outward existing part, which was a symbol. . . . It is alike an
 assumption to say that the outward symbol is the figure of an *absent*
 Body of our Lord, or that itself *is* not. Rather, the Eucharistic
 elements are an outward reality, figuring to us that hidden reality,
 12 52. which sacramentally they convey to us. . . . The Fathers use the
 words 'symbols,' 'antitypes,' in juxtaposition with clear assertions
 of a real objective presence; *i.e.*, they assert the actual presence, both
 of the inward and the outward part; the sacrament and the 'res sacra-
 'menti,' the elements in their natural substance, and the body and
 blood of Christ.
- 8 40. 33. Pp. 132, 133. The word *in*, like the word of our Book of
 10 30. Homilies, '*under* the form of bread and wine,' only expresses a real
 61, 63. Presence under that outward veil. S. Cyril of Jerusalem says, '*In*
 10 35. 'the type of bread is given to thee His body, and *in* the type of wine
 58. His blood.' S. Augustine says again, 'Receive ye that *in* the bread,
 10 38. 'which hung on the cross; receive ye that *in* the cup which flowed
 39. 'from the side.' S. Augustine again, as quoted in the 'Sentences
 8 73. 'of Prosper, 'We drink His blood *under* the form and flavour of
 9 139. wine.' . . . Tertullian again, 'He consecrated His Blood *in* wine.'
 10 38. . . . The 'cup,' in the Fathers is altogether equivalent to the
 40. element of 'wine,' so that the cup stands for the one element as
 much as the Bread for the other. It is in the same sense that S.
 10 31. Chrysostom says, 'This which is *in* the cup is that which flowed
 34. 'from the side, and thereof do we partake;' and 'the Blood *in* the
 'cup is drawn for thy cleansing from the undefiled side.' S. Cyprian,
 8 41. 'Nor can His Blood, whereby we have been redeemed and quickened,
 63. 'appear to be *in* the cup, when the cup is without that wine whereby
 10 34. 'the Blood of Christ is *set forth*, as is declared by the mystical mean-
 'ing and testimony of all the Scriptures.'
- 12 25. 34. Pp. 134-136. Our Lord's words, 'Until I drink it new,'
 were taken from the first in their literal sense, since they were, S.
 Jerome says, the groundwork of the belief that wine should be drunk,
 whether sacramentally or carnally, in the Millennium. . . . I
 have shown elsewhere that S. Jerome is historically wrong in
 attributing to S. Irenæus and Tertullian, and probably to Nepos,
 the doctrine of a carnal Millennium. . . . I cannot doubt that
 those Fathers meant, not ordinary, but Eucharistic, eating and
 drinking, yet still they meant such Eucharistic eating as implied
 the reception of the natural substances of bread and wine.
- 13 73. 35. P. 169. The Fathers used words which do *not* express the doc-
 trine now currently received; [Transubstantiation] they use words
 which only in a vague way express change, without in the least implying
 of what sort that change is; still less implying any change of *substance*.
 They do *not* use the *one* word, now used universally in the Roman

Church, which *does* express change of substance (μετουσίωσις) or 'Transubstantiation.'

36. P. 258. The proposition 'this bread is my body,' could have no other meaning than that it was in some way both. 'This, which is 'is in its natural substance bread, is sacramentally my Body, through the presence of my Body under its form.'

10 56,
57, 58.
13 74.
10 71.
12 52.

37. P. 278. S. Cyril had, *thus far*, the same error to guard against, lest people should undervalue God's gifts on account of the pooriness of the outward symbols through which He bestowed it. 'Beware,' he says, 'of supposing this to be *mere* ointment.' *Before* consecration, it was *simple* ointment; so also the 'bread of the 'Eucharist' was *mere* bread. *After* consecration, 'the bread is *mere* 'bread no longer; and 'this holy ointment,' he says, 'is no more 'simple ointment,' but 'the bread is the Body of Christ,' and 'the 'Chrism is Christ's gift of grace.' Yet it was not the Chrism *itself* which was Christ's gift of grace. It was but the instrument and vehicle of it. He calls the Chrism by the name of the grace which it conveys.

12 112.

8 67.
10 36.
13 35,
63.

38. Pp. 315-317. The following list has been made as full as I was enabled to make it. . . . Some passages have been supplied from the originals recently published by Dom Pitra and Card. Mai. It is remarkable that the single volume of Dom Pitra should furnish three new early authorities. . . .

1 39.

39. The following evidence that the belief in the Real Presence was part of the faith of Christians from the first, is more than enough to convince one who is willing to be convinced. If this convince not, neither would any other. There is no flaw, no doubt. I might almost say, no loophole, except that man always finds one, to escape what he is unwilling to accept.

1 2.
13 1.

14 3.

40. The English Church certainly believed that there is a definite testimony to the faith, plainly recognisable in Christian antiquity, so that no one who wished to know the facts could fail to discern them. Once more, I may prefix to this evidence, the rule which that Convocation which gave us the Articles recognised as its guide. 'They (preachers) shall, in the first place, be careful never to teach 'anything from the pulpit to be religiously held and believed by the 'people, but what is agreeable to the doctrine of the Old or New 'Testament, and *collected out of that very Doctrine by the Catholic 'Fathers and ancient Bishops.'*

1 15.

14 1.

41. P. 715. I have now, as I could in the space of time which seemed open to me, before this fundamental doctrine might be disputed before a legal tribunal, gone through every writer who, in his extant works speaks of the Holy Eucharist, from the time when S. John the Evangelist was translated to his Lord, to the date of the Fourth General Council, A.D. 451, a period of three centuries and a

- 1 34. half. I have suppressed nothing ; I have not knowingly omitted
 8 9. anything ; I have given every passage, as far as in me lay, with so
 9 138. much of the context as was necessary for the clear exhibition of its
 10 5. meaning.
 11 5, 76.

- 13 1, *The Real Presence of the Body and Blood of our Lord Jesus Christ,*
 49. *the Doctrine of the English Church, with a vindication of the re-*
ception by the wicked, and of the adoration of our Lord Jesus
Christ truly present. 1857.

42. Preface, p. xi. It was my intention, in addition to the chap-
 ters here published, to have written three chapters, (1.) to vindicate
 the literal interpretation of our Blessed Lord's words, 'This is my
 Body ;' (2.) to maintain the belief of the Fathers in the Real Objec-
 tive Presence ; (3.) to contrast our English Articles on the Sacra-
 ments with the Confessions of the Zwinglian or Calvinistic bodies.
 1 3, But the effort, in the midst of my other duties, to complete this vin-
 26. dication of my belief, as a member and a priest of the English
 Church, before the trial of Archdeacon Denison should be concluded,
 has involved a strain under which my health, for the time, if it
 so please God, has so far suffered, that it becomes a duty to
 desist.

43. Pp. xiii.-xviii. Of the subjects which I am now compelled to
 delay, the only argument against the literal interpretation of our
 Lord's words, which seemed to me to require notice, lay, I regret to
 say, in a passage of Dr Waterland, [quoted by Mr Goode, p. 67.]
 It too is capable of a ready answer. I will here only notice that he
 3 5. gives up as untenable, the application of 'all metaphorical locutions,'
 'when our Lord is styled a door, a vine, a star, a sun, a rock, a lion,
 'or the like,' and 'the well-known instances of seven kine being
 'seven years, and four great beasts being four kings, and the field
 'being the world, reapers being angels, and the like ; which apper-
 'tain only to visional or parabolical representations, and come not up
 'to the point in hand.'
 3 5. 44. When any have got thus far, little, I imagine, remains to be
 done. Our Lord's words will, I believe, carry their own conviction,
 except where there is a strong contrary prejudice ; and where there
 is, argument avails little, and God's enlightening grace must do all.

45. On the other main subject, the belief of the Fathers, Mr
 Goode's work is chiefly directed against that of the late Archdeacon
 Wilberforce, and only incidentally against mine. He heads his sec-
 tion, 'Review of the statements of those Fathers who are chiefly
 'relied upon by the authors under review for support of their doc-
 'trine,' and then considers, more or less, ten of the Fathers. In
 my own work, I had laid no special stress upon any Father or
 Fathers, but extracting what had been said on the Holy Eucharist

by ninety-one authorities, I rested, not on the authority or weight of any Father, however distinguished, but on the consent of all.

46. Mr Goode, in his chapter on the Fathers, has addressed himself, not so much to the consideration of what the Fathers say directly on the Real objective Presence, as to prove that they believe certain other things, which he holds to be inconsistent with that belief. These I hope to consider, when it shall please God to give me health. One argument, however, I will now consider, because it has always been the chief argument of the party which has disbelieved the Real Presence. 1 26.

47. Mr Goode states it in two theses : 'The Fathers give us reasons why the bread in the Eucharist is called Christ's Body, and 'the wine His Blood, showing that they did not consider them to 'be so really, but only representatively.' 'Hence the Fathers themselves tell us, that it is customary to call the *signs* in the Eucharist, 'as in other cases, by the names of *the things signified* by them, the 'consecrated bread and wine being styled the Body and Blood of 'Christ as figuratively representing them.' Plainly, since the Holy 2 31.
Eucharist consists of two parts, 'the earthly and the heavenly,' as 3 4.
S. Irenæus says, 'The visible and invisible,' as S. Augustine speaks, 13 77.
the earthly, visible, and outward part can only improperly be called by the name of the inward, invisible, and heavenly part. But so to call the outward, visible, earthly part, by the name of the inward, invisible, and heavenly, attests the close connection between them. It cannot be an argument that there is no inward part. Nor is such the common usages of the Fathers.

48. Rather they call the *whole* both outward and inward, by the name of that which gives the value to the whole, viz., the inward. This is common in Holy Scripture, and in ordinary language. Thus, we have learnt from Holy Scripture to speak of men, as 'souls.' We say, 'There are in such a place so many thousand souls.' Holy 5 1.
Scripture forbids to 'steal souls,' meaning, 'men.' It says, 'give 6.
'me the souls, and take the goods to thyself;' 'All the souls which 'came out of the loins of Jacob were seventy souls,' whereas, what is derived from the parents is rather the rudiment of the body, into which God infuses the soul; 'these she bare unto Jacob, 'sixteen 'souls;' 'an omer for every man, according to the number of your 'souls,' although the manna was food for the body. Nay, this idiom, by which 'the soul' stands for the person, is extended so far in the O. T., that 'the soul' is used of 'the dead body.' (Lev. xxi. 1; xxii. 4; Num. v. 2; vi. 6; ix. 6, 7, 10; xix. 13; Hagg. ii. 13) from which the soul is separated, but to which it is one day to be rejoined. . . .

49. The character of the union in these cases is different, the principle is the same. In our blessed Lord, two perfect natures are

- united in One Person ; in ourselves, the two parts of one and the same nature are united, in the one person of each of us ; in the Holy Eucharist, the Body and Blood of Christ do not (as Mr Goode often represents us as teaching) form One whole, except sacramentally. There is no physical union of the Body and Blood of Christ with the bread and wine. Yet where the consecrated bread is, there, sacramentally, is the Body of Christ ; where the consecrated wine is,
- 9 20. there, sacramentally, is the Blood of Christ. And so not the Fathers only, but the whole Christian people of old as I said, called the whole by the name of the inward part, which makes it what is.
- 5 5. 50. For it is not by chance or without meaning, that all these titles are exchanged. Man is called 'soul' or 'flesh,' *i.e.*, by his higher or lower part, as the occasion suggests to speak of him, according to that which is the noblest, or that which is weakest in him. The soul is said to be 'empty,' &c., in order to express how the sufferings of the body extend even to the inmost self, the soul. . . . 'Almost all,' says Augustine, 'call the Sacrament His
- 11 69, 'Body.' (Mr Goode, p. 247.) True ! but he does not say, that they 93. call it so untruly. So, again, Theodoret repeatedly says that our Saviour 'gave to the *symbol* the name of the Body.' But the whole argument of Theodoret shows that he regarded these names, as belonging to two distinct substances, truly present in the Holy Eucharist.
- 10 45. 51. P. xxiii. Facundus, who seems to have imitated this passage [from Augustine 21 3] explains the word 'sacrament' to be the outward visible sign. [He says], 'The sacrament of adoption 'may be called adoption, as the Sacrament of His Body and Blood, 'which is *in* the consecrated bread and cup, we call His Body and 'Blood, not that the Bread is properly His Body, or the cup His 'Blood, but because they contain *in* them the mystery of His Body 'and Blood.' Facundus says (what none can doubt), that 'the 'bread,' [*i.e.*, the outward part], 'is not *properly* the Body of Christ ;' but he attests at the same time, his belief in the Real objective
- 10 45. Presence ; 'they,' [the bread and cup] contain *in* them the mystery 'of His Body and Blood.'
- 13 77. 52. P. xxvii. But I would only ask any one who loves, and desires to know, the truth, to examine for himself the passages of the Fathers, which I have adduced, and see whether he thinks that the words 'bread and wine' could be substituted for their words, the 'Body and Blood of Christ,' and the meaning remain the same. For if that maxim of Albertinus and the school of Calvin were true, that 'the signs are called by the name of the things signified,' and the inference which alone would make it bear upon this doctrine, also true, *viz.*, that when 'the Fathers speak of the things signified, 'the Body and Blood of Christ,' we are entitled to suppose that they'

meant *only* the 'signs,' *i.e.*, the bread and wine, then, of course, we might, in every case which is so to be disposed of, substitute the words 'bread and wine,' for 'the Body and Blood of Christ,' and the sense receive no damage. Let any one really and earnestly and perseveringly try this, and I feel no doubt, that he would soon be convinced, at least, that Christians of old, learned or unlearned, believed in the real Presence of 'the Body and Blood of Christ under 'the form of bread and wine.'

53. I have in my work 'the Doctrine of the Real Presence as contained in the Fathers, from the death of St John the Evangelist to 'the fourth General Council.' A.D. 451, set down, to the utmost of my knowledge, every passage bearing upon the doctrine of the Holy Eucharist, from which any argument could be drawn. I have set these down, I may say, with such conscientiousness, that Mr Goode thinks that I have brought forward passages, which tell against my belief, as well as those which attest it.

8 9.
9 138.
70 5.

An Eirenicon, Contents p. v.

54. Belief of the Greek Church the same as ours on the meaning of the word Transubstantiation. 12 74.

55. P. 25. Archbishop Plato, in the Greek Church admits the term *μετουσίωσις* in a sense which, if proposed to it, the English Church must accept. 'The Eastern and Greek-Russian Church admits 'the word "transubstantiation,"' in Greek, *μετουσίωσις*, not that physical and carnal transubstantiation, but the sacramental and mystical, and receives that word transubstantiation in the same sense in which the oldest fathers of the Greek Church received the words *μεταλλαγή*, *μετάθεσις*, *μεταστοιχείωσις*. A sacramental or hyperphysical change no English churchman, who believes the Real Presence as his Church teaches, could hesitate to accept.

12 16,
17.
13 73.

56. The doctrine of the Eucharistic sacrifice depends upon the doctrine of the real objective Presence. Where there is the apostolic succession and a consecration in our Lord's words, there, it is held by Roman authorities too, is the Eucharistic sacrifice.

12 74.
12 92.
2 27.

Will ye also go away? A Sermon. Appendix, pp. 25-28.

57. Some words in the 'Reasons' preceding the resolution lately passed in the Upper House of the Convocation of the Province of Canterbury (although *those reasons* were, on a division, rejected by the Lower House), compel me to state distinctly what I meant, when I spoke of the ritual, adopted in some churches, as 'setting before 'the eyes' the truths which we, the older Tractarians, had taught. I said, in a meeting of the English Church Union, that this so-called Ritualist movement was eminently a lay movement. We, the Clergy, had taught the truth; the people had said, 'Set it before our eyes.'

58. Although I have never taken any part in the ritualist movement, I believed, and believe that the object of that movement has been to set before the eyes, Catholic truths in regard to the Holy Eucharist which have been ever received in the Church. Whether it was wise or unwise to adopt this mode of teaching, it was too late to consider then. It had been adopted. In the congregations in which it has been received, devotion had evidently been promoted through it. Believing that it was attacked on the ground of truths which it exhibited, I defended it. When those are tolerated, who deny Hell and the truth of God's Word, it seemed little to ask, that *they* might be tolerated, whose only object it was, to set forth the faith as to the

1 47. Holy Eucharist, as it has been received, 'semper, ubique et ab omnibus.'

59. The above-mentioned reasons of the Upper House of Convocation of the Southern Province carefully abstained from imputing any error of faith to the Ritualists. It carefully distinguished between *their* acts, and evils which (it was apprehended) might arise from those acts. Of the Ritualists themselves it did not speak. But it implied that there is danger lest 'certain ritual observances' should 'favour errors deliberately rejected by the Church of England.' Now, I cannot for a moment believe that the Bishops, who passed this resolution, meant to condemn as 'errors deliberately rejected by 'the Church of England,' those truths which I spoke of as being 'set before the eyes' by that ritual. But it becomes necessary for me, for my own position, and for that character of unreserve and straightforwardness which every one who would benefit the Church of England must maintain, to state what those doctrines are, which I believe to be included in it. These are—

60. (1.) That the Holy Eucharist is the great and central act of Christian worship, our closest nearness to God.

61. (2.) That, while repudiating any materialistic conceptions of the mode of the Presence of our Lord in the Holy Eucharist, such as I believe is condemned in the term 'Corporal Presence of our 'Lord's natural Flesh and Blood,' *i.e.*, as though His precious Body
- 2 28. and Blood were present in any gross or carnal way, and not rather
- 3 26. sacramentally, really, spiritually. I believe, that in the Holy
- 9 7, Eucharist, the Body and Blood of Christ are sacramentally, super-
85. naturally, ineffably, but verily and indeed, present 'under the form
- 9 20. 'of bread and wine ;' and that, 'where His Body is, *there* is Christ.'
- 2 19. 62. (3.) That, thankfully believing that 'the offering of Christ 'once made is that perfect redemption, propitiation, and satisfaction 'for the sins of the whole world, both original and actual ;' and that our Blessed Lord Himself, having 'finished upon the cross that one 'oblation of Himself,' doth now, while ever living to make intercession for us, add nothing to the Infinite merits of the superabundant

satisfaction of that His One sacrifice which would suffice to redeem a thousand worlds ; I also believe, that as in all our prayers, 'through Jesus Christ our Lord' we plead in word that one meritorious sacrifice, so in the celebration of the Holy Eucharist, the priest presents and pleads to the Father that same Body which was broken for us, and the Blood which was shed for us, therein *sacramentally* present by virtue of the consecration which our great High Priest, in His perpetual Intercession for us, locally present in His natural Body at the Right Hand of the Father, evermore exhibits before the Father for us. 9 20.

63. In the words of S. Ambrose, 'We have seen the High Priest 'coming to us ; we have seen and heard Him, offering for us His 'Blood ; we priests follow, as we can ; that we may offer sacrifice 'for the people ; although weak in deserts, yet honourable in sacrifice ; since, though Christ is not now seen to offer, yet Himself is 'offered on earth, when the Body of Christ is offered ; yea, Himself 'is plainly seen to offer in us, Whose Word sanctifieth the sacrifice 'which is offered.' [15 8.]

64. (4.) I do not know the ritual observances enough to say whether the adoration of Christ, truly present, is symbolised in them. But while I hold the literal meaning of the words of the Articles, 'The sacrament of the Lord's Supper was not, by Christ's ordinance, 'reserved, carried about, lifted up, or worshipped,' I also hold in the words of Bishop Andrewes, that 'Christ Himself, the substance [res] 'of the sacrament, in and with the sacrament, out of and without 'the sacrament, is, wherever He is, to be adored, *i.e.*, the substance 'of the sacrament but not the sacrament, *i.e.*, the earthly part, as 'Irenæus ; the visible, as Augustine.' 2 6.

65. These truths, I hold, not as 'opinions' but as matters of faith, for which, if need were, I would gladly suffer the loss of all things. These truths I would thankfully have to maintain, by the help of God, on such terms that, if (per impossibile, as I trust) it should be decided by a competent authority, that either the real objective Presence, or the Eucharistic sacrifice, or the worship of Christ there present (as I have above stated those doctrines) were contrary to the doctrine held by the Church of England, I would resign my office. Extra-judicial censures, or contradictions, or opinions, if directed against faith or truth, condemn none but their authors. 1 6.

66. Censures and criticisms of Bishops in 1841-45, have passed away, except in mournful effects upon individuals ; the system which they criticised has lived, strengthened, rooted deeper through adversity.

*Eleven addresses during a Retreat of the Companions of the
Love of Jesus.*

- 9 85. 67. Pp. 61, 64-66. Man placeth his hand on the oblations with
12 72. the words of consecration, 'This is my Body,' 'This is my Blood.'
. . . . But so He has said, 'This is my body.' 'This is my
2 22, blood,' and by his saying He effects what He said. It is a
28. great mystery of His love that, being for ever, in His natural
mode of existence, in His human body at the right hand of God,
He should so 'delight to be among the sons of men,' that he should
9 71, invent, so to speak, another mode of existence of His Body and
75. Blood, a spiritual existence, in order to be with us, to be with each
5 10. one of us, to be so wholly with each one of us, as if He were with
2 27. none besides. It is a miracle, the most marvellous of miracles, but
9 85. a miracle, for which we have His word, Who is the truth itself.
12 73. His glorious Body is in heaven, where it is to remain 'until the res-
'titution of all things.' Yet He made Himself present to St Paul
in His way to Damascus, 'I am Jesus, whom thou persecutest.' He
is not present, in the same mode of existence, in the heavens and on
9 71, the altar. But 'by a Divine virtue He raises His body above the
85. 'condition of a body, and gives it a spiritual mode of existence.'
As He Himself speaks, when speaking of that great mystery in the
9 49, words which St John has recorded; 'so that it exists as if it were
71. 'a spirit, invisible and indivisible;' a likeness of which we see in
the soul, which exists everywhere in the body, and wholly in each
part of it.
2 22, 68. But then the same body, which is locally at the Right
97, Hand of God, is supralocally under a different mode of existence,
85. present with us really, truly, substantially, though spiritually. And
8 19, since His Body is there, there must His soul be also, there also His
26. Divinity. For they are inseparable. And all this for us, all this
2 20, for each one of us, all this to unite each one of us as closely as is
28. possible with Himself. He does not leave heaven for us; His pre-
sence there is necessary for us; yet, ere He left earth, He contrived
2 25. a way whereby He should be continually present on earth, present,
9 71, not as when on earth, in one single place, but throughout the whole
75. earth, wherever Christians are, for Him to come to, wherever, ac-
cording to His holy institution, His words consecrate the oblations
to be His body and blood.

*'This is My Body,' a sermon preached before the University at S.
Mary's, on the fifth Sunday after Easter 1871.*

- 12 47, 69. Pp. 15-17.—What reason then is there, for not receiving the
110, words, 'This is my body,' as literally as the words, 'The Word was
125. 'with God; The Word was God?' It is worth observing in the
13 73. outset, that in all explanations of Christ's plain words, 'This is my

'body,' other than the simple affirmation which they are, the utmost claimed for such explanation is *possibility*. The necessity that they *must* mean something else than their simple meaning, is postulated ; and then analogies (as it is thought) are adduced to prove that they *may*. But these alleged analogies all fail. And first I need scarcely dwell upon that expression which Zwingle ascribes to a dream from God given to him as a ground for disproving the doctrine, the belief in which he had previously cast aside ; [Here he refers to a footnote containing Zwingle's dream which may be seen as cited by Dr Wiseman, 34 27.] 'It is the Lord's Passover ;' which he explains to be, 'It is the figure of the Lord's passing over.' For the words without doubt mean, 'It is a passover to the Lord,' as in the fourth commandment it is said, 'the seventh day is a [the] sabbath to [of] the Lord,' or again, 'To-morrow is a feast to the Lord.' For the 'passover,' is the name of the paschal lamb itself, or of the feast ; whence the words are used, 'kill the passover,' 'sacrifice the passover,' 'roast the passover,' 'eat the passover,' and 'the passovers' are the paschal lambs ; or it is the feast of the passover, as in the words, 'keep the passover.' But nowhere is it used in the abstract sense which Zwingle would have, and which his would-be analogy requires, 'the passing over,' and to say, 'This is the passing over,' would be wholly different from affirming of an existing thing, 'This is my body.'

70. Pp. 19, 20.—The vine and its branches are a wonderful image of the closeness of union between Christ and His true members, deriving from Him life and continual support and fruitfulness. But the vine is an image of Christ, not Christ of the vine ; the branches express our relation to Christ we (it is almost too simple to state) are not images of the branches. One can then hardly understand how, from mouth to mouth, the sophism could be repeated, that, because our Lord could speak of Himself under a metaphor, 'I am the true vine,' &c., therefore, when He speaks not of Himself, but says, 'this thing,' and then declares what that thing of which He is speaking is in words absolutely excluding metaphor, 'my body which is given for you,' 'my blood of the New Testament, which is shed for many for the remission of sins ;' the predicate is here too, to be a figure, unfigurative as the words are. In the one set of phrases alleged, the meaning of a symbolic term, 'the kine,' the 'candlesticks,' the 'field,' of the parable is explained and it is declared of what it is the symbol. In the other, [I am the vine, &c.] truth is declared under symbolic or metaphoric language. In our blessed Lord's words of institution, 'this is my body,' there is no mention of any symbol. He does not say, 'this bread is my body,' but 'this thing, *τοῦτο*, which I give you is my body.'

71. Pp. 21, 22.—It were an unexplained and unexampled

4 33,
34.

13 75.

4 8-
48.

9 73.

12 52,
63.

12 52.

13 74.

12110. metaphor, that to eat His flesh were to believe in Him ; the more
 13 3. so, since in that language such metaphor is only used of preying
 23, 68. upon a person or one's self, or of calumniating. The metaphor is
 from wild beasts, Ps. xxvii. 2 ; Micah iii. 3. 'Why do ye persecute
 'me, and are not satisfied with my flesh?' Job, xix. 22, in the same
 sense as 'devour my people.' Ps. xiv. 4 ; Jer. x. 25, l. 17 ; 'the poor,'
 Prov. xxx. 14, or he 'eateth his own flesh,' 'preyeth on himself,'
 Eccl. iv. 5. The phrase is retained in the Peshito in Ps. xxvii. and
 Micah.
- 5 8. 72. P. 26. But to us our dear Lord hath given the communion
 16. of His body, not in heaven as yet, but here on earth. 'The bread
 7 42- 'which we break, is it not the communion of the body of Christ?'
 45. 'Communion' is ever, in Holy Scripture, 'participation of.' 'The
 13 76. 'communion of the Holy Ghost,' 'communion of the Spirit,' is by
 His actual indwelling in our souls. 'The communion of His Son
 'Jesus Christ our Lord, into which God has called us, is communion
 with Christ Himself, to become members of Him, to partake of Him,
 He dwelling in us and we in Him. When then the Apostle says,
 'the bread which we break is the communion of the body of Christ,'
 he expresses, not only that we (blessed be God!) are 'partakers
 'of Christ,' but the special way in which we are partakers of Him,
 that we are partakers of His body, of His blood ; and so He
 5 16. dwelleth in us, and we in Him. 'Wherefore,' said he, 'asks St
 7 43. Chrysostom, 'the communion (*κοινωνία*) and not the partaking
 '(μειροχῆ)? Because he intended to express something more, and
 'to point out how close was the union ; in 'that we communi-
 'cate, not only by participating, but by being united. For as that
 'body is united to Chrst, so we also are united to Him by that
 'bread.' [22 20.]
- 9 44- 73. P. 36.—If we understood what a spiritual body is, what
 51. these our bodies and what their laws shall be, when after the resur-
 13 76. rection they, in God's mercy, shall be 'conformed' by the working
 of His omnipotence 'to the body of His glory,' if we knew by
 what law His risen body passed through the unopened tomb or the
 closed doors, then we might understand the laws by which He is
 present in the sacrament. [meaning the consecrated elements.]
- 14 16, 74. P. 40.—Finding that the words 'real presence' were often
 59. understood of what is in fact a 'real absence,' we added the word
 'objective,' not as wishing to obtrude on others a term of modern
 philosophy, but to express that the life-giving body, the reality or
 thing of the sacrament, is, by virtue of the consecration, present
 without us, to be received by us in the words of the Fathers, 'for
 'us to lay up Christ in ourselves and place the Saviour in our breasts.'
 [Clement 9 3.]

36.

ARCHDEACON DENISON.

The Defence of the Archdeacon of Taunton. July 1856.

1. P. 90. The proposition which I have undertaken to prove from Holy Scripture is this: That there is a Real Presence—not material, or, as it is said, ‘corporal,’ but immaterial and spiritual—of the Body and Blood of Christ in the consecrated Bread and Wine. And that the Body and Blood of Christ, being really present in the consecrated Bread and Wine, after an immaterial and spiritual manner—a manner which, as Holy Scripture has not explained, the Church has not defined—are given, therein and thereby, to all, and are received by all who come to the Lord’s table. 7 36.

2. Pp. 92, 93. The fact of the Real Presence rests upon the words of the Institution by our blessed Lord of the Holy sacrament of His Body and His Blood, as recorded in the Gospels of S. Matthew xxvi. 26-29; S. Mark xiv. 22-25; S. Luke xxii. 14-21; upon the words of our blessed Lord, as recorded by S. John, ch. vi., especially verses 50-58, though it may, I think, be doubted whether the whole chapter, from ver. 4 to ver. 71, inclusive, is not to be regarded as applicable to the Doctrine of the Holy Eucharist; and lastly, upon the words of S. Paul, 1 Cor. x. 16-21, and xi. 23-34. 7 18, 36.

3. It has however been attempted, in the face of the testimony of the Church Catholic, to assign a *figurative* character to the words of Institution, of the same kind with that truly assigned to other passages of Holy Scripture, in which our blessed Lord is spoken of under figures, and by this process to explain away the MYSTERY of the Real Presence. This attempt has been, as it appears to me, so completely set at rest by Dr Pusey (pp. 25-33 of his ‘Sermon ‘preached before the University of Oxford, on the second Sunday ‘after the Epiphany,’ of the present year, 1853), that I gladly and thankfully refer to that Sermon. I beg to add that I subscribe fully and unreservedly to that part also of the argument of the Sermon (pp. 33, *et. seq.*) which shows with equal conclusiveness that the same principle of *literal* interpretation, which is affirmed to be the only true principle of interpretation of the words of Institution, is to be extended to the words employed by the Evangelists and S. Paul to designate the elements *after consecration*. We may not interpret ‘this is my body’ *literally*, and ‘this fruit of the vine.’ ‘This bread,’ ‘the bread which we break,’ *figuratively*. 9 28.

4. That the Body and Blood of Christ are really present in the consecrated bread and wine after a manner not material, or as it is said, ‘corporal,’ but immaterial and ‘spiritual,’ is proved by the 7 36.

words of our blessed Lord (S. John vi. 61-63), and also by the consideration that S. Paul (1 Cor. x. 3, 4), where he is speaking of types of the Holy Eucharist, the Manna and the Rock, applies to both the word spiritual.

5. Pp. 93-95. It remains to offer proof from Holy Scripture that *all* who come to the Lord's Table, whether worthily or unworthily, have *given* to them, and *eat and drink* the body and blood of Christ, is established by 1 Cor. x., xi., with which I am at this time more immediately concerned. . . . There are, I think, only two places of Holy Scripture, which *may, at first sight*, appear to some to teach that those who 'eat and drink unworthily,' do not eat and drink the 'Res Sacramenti,' 'the inward part or thing signified,' the Body and Blood of Christ. . . . The first is S. John vi. 50, 51, 54-58. . . .
- 9 96. His words in this place declare and pledge to *the believing soul* at once the 'Res Sacramenti' and the 'gratia,' or 'virtus Sacramenti.'
- 7 37. 6. 'All those considerations which are adduced from sixth of S. John, to prove that the wicked neither eat the flesh of Christ, nor 'drink His Blood, are foreign to the purpose, because the Lord in 'that place is not speaking about sacramental eating, but about spiritual eating, which hath to do with the virtue of the sacrament and 'sacramental grace.' (*Saravia*, p. 91.)

37.

Rev. W. J. E. BENNETT, M.A.

*A Plea for Toleration in the Church of England in a Letter to the
Rev. E. B. Pusey, D.D.*

1. Preface, pp. iii., iv. The reader will observe that in the two
- 2 5. first editions the words were 'The real, actual, and visible Presence
- 3 29. 'of our Lord upon the altars of our churches.' In the present
- 9 62. edition he will find the following words substituted, 'The real and 'actual Presence of our Lord under the form of bread and wine upon 'the altars of our churches.'
- 9 62. 2. He will also observe that in the former editions the words were, 'Who myself adore, and teach the people to adore, the consecrated elements, believing Christ to be in them—believing that 'under their veil is the sacred Body and Blood of my Lord and 'Saviour Jesus Christ.' He will now find the following words substituted, 'Who myself adore and teach the people to adore Christ 'present in the sacrament, under the form of bread and wine, believing that under their veil is the sacred Body and Blood of my Lord
- 8 29. 'and Saviour Jesus Christ.' My meaning, and that which passed through my mind in writing the original passages, was precisely the same as that which is now conveyed in the words substituted. . . .

The formula now adopted, and which, without any doubt, will convey the doctrine of the Real Presence as the Church would teach it, has been suggested to me by him whose name stands at the head of this pamphlet; one to whom the whole Church would implicitly bow, and all revere.

3. Pp. 1, 2. My dear Friend, clouds seem gathering afresh round about the Church, many, of whom I am one, are in great perplexity, and our hearts are failing us concerning the things which may be coming. . . . Looking back to the earlier part of my education at Oxford. . . . I remember that religious opinion then bore a very different aspect from that which it bears now. . . . I could not but be conscious that the English people, and to a great degree even the clergy, did not, as a whole, believe in the doctrine of sacramental grace; more especially, they very slightly held the idea of the Real Presence of our Blessed Lord in the Holy Eucharist.

4. They did not consider it, as we have learned to do since, a vital principle of the Faith. But as I have advanced in years, and the work of the Church, (say from the year 1830), I have gradually learned from yourself, and from other doctors of the Church, to whom in your writings you have referred, the essential necessity of these great truths.

5. The greater part of the Priesthood does now maintain and set forth without flinching those doctrines which were then, to say the least, held in abeyance. To speak only of myself, I have worked steadily onwards, as far as my humble powers have enabled me, cheered and instructed by the 'Tracts for the Times,' and your own more special teaching in Oxford, to 'contend earnestly for the Faith 'once delivered unto the Saints.' That faith seeming to me to derive its whole efficacy from a right appreciation, primarily of the doctrine of the Incarnation, and depending on that, the real and actual Presence of our Lord under the form of bread and wine upon the Altars of our Churches.

6. Without that doctrine, as containing and inferring the sacerdotal office of the Priest, and the sacrificial character of the altar, there would seem to be no Church at all. It could not but be that *somehow* the words of our Blessed Lord must be true:—'*Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.*'

7. Pp. 50, 51. It is not as if these doctrines now appeared for the first time in Church history. They are the first principles of the oracles of God, and it seems hard to be thus compelled to lay their foundation over and over again. You yourself, my dear friend, have in these latter days made them amply known, and have claimed them as the indisputable heritage of the Church. When first in the 'Tracts for the Times,' and then in your university and other

sermons, you were challenged by the world, you proved them to be our doctrine. When you preached, in 1843, on 'Comfort to the 'Penitent in the Holy Eucharist,' you were suspended by the university. When you preached the same doctrine, only much more strongly, in 1853, the university, by its then silence, showed that it was able to accept what you taught, and there was no more question concerning it.

- 1 4. 8. Ten years had cleared away the misunderstanding of your first
 3 110. statement ; and the Church dwelt confidently in the strength of her
 9 58. faith, now no longer gainsaid. Then followed, in 1855, your voluminous work, being principally a catena of the Fathers, to prove the catholicity of the doctrine which you advocated ; and then followed again, in 1857, in order to bring the doctrine fully home, and apply it to the English Church, another volume concerning which there could be no mistake, for it bore this remarkable title : 'The 'real Presence of the Body and Blood of our Lord Jesus Christ, the 'doctrine of the English Church, with a vindication of the reception 'by the wicked, and of the adoration of our Lord Jesus Christ truly 'Present.'

38.

BISHOP HAMILTON.

The Charge of the Lord Bishop of Salisbury. 1867.

THE BISHOP'S DOCTRINE.

THE ROMAN CATHOLIC DOCTRINE.

- 6 1, 1. Pp. 26, 27. I maintain,
 11, 29, that there were those, in the first
 12 92. days of the Gospel, who had received in a very special and peculiar way from the One Priest, special powers of sacrificing. The powers committed to the Apostles were transmitted by the Apostles in the name and place of their Lord to other men.

2. "He appointed the Apostles priests of the New Testament, that they might receive them [His Body and Blood under the species of bread and wine] ; and in these words, *Do this in remembrance of me*, He charged them, and their successors in the priesthood, that they should offer Him. For He instituted a new Pass-over, even Himself, to be sacrificed by the Church through the priests, under visible signs, in memory of His departure from this world to the Father.'—*Coun. of Trent*.

- 6 1, 3. P. 34. He still continued
 24. to present before the mercy-seat,

4. We therefore acknowledge it to be, and that it ought to be

in His own glorified, but once crucified body, that perfect sacrifice which He once offered on the cross. Our Lord by this commemoration of His one sacrifice, which was perfected on the cross, exercises His functions as the Great High Priest of His Church, and through such functions, such sacrificial actions, applies the fruits of that one sacrifice to believers separately.

5. So too they who, in obedience to His charge, 'Do this in remembrance of me,' ever commemorate His death and sacrifice in the breaking of bread, do thus act as priests, and exhibit in their celebrations of the Eucharist their delegation to the duties and the dignities and the ministrations of the Priesthood of Jesus Christ.

7. P. 35. We then consecrate this oblation of bread and wine as our Lord's representatives, and so in the Person of Christ putting forth some of His delegated powers, and by His own words, we bless the elements, or rather He blesses them through us.

9. Through such blessing the oblation becomes a sacrament, and as such has not only an outward, but an inward part. . . . The inward part is that which our Blessed Lord took from the Blessed virgin—which He offered to God as an atoning sacrifice on the Cross — which the Almighty Father has glorified.

accounted but one and the same sacrifice, which is done in the mass, and which was offered on the Cross : even as it is one and the same host, to wit, Christ our Lord, who once only offered Himself in His blood upon the cross. For the bloody and unbloody host is not two hosts, but one host only : the sacrifice whereof is renewed daily in the Church, after that our Lord had commanded thus : 'Do this in commemoration of me !'—*Cat. of Trent.*

6. If any one shall say that in these words, 'Do this in remembrance of me,' Christ did not appoint the Apostles to be priests, or did not ordain that they and other priests should offer His body and blood, let him be accursed.—*Coun. of Trent.*

8. The Priest also is one and the same Christ our Lord ; the ministers, who offer this sacrifice, consecrate the holy mysteries, not in their own, but in the Person of Christ, as is evident from the words of consecration ; for the priest does *not* say, 'This is Christ's Body,' but 'This is my Body.'—*Cat. of Trent.*

10. Now there are those wonderful and stupendous things, which in this sacrament Holy Church without all doubt believes are to be wrought by the words of consecration. The first is, that the true Body of Christ, that very same which was born of the virgin, and now sits in heaven, at the right hand of the Father, is contained in this sacrament.—*Ibid.*

6 1,
11, 12,
24.

12 75,
94.

6 1,
12.
12 72,
75.

6 1.
12 72,
75.

11. P. 36. But this consecration of the gifts stands in closest relation to another great function. That sacrificial action, which is the counterpart of Christ's perpetual pleading and presentation of His body and blood in our behalf is consummated when the bread and wine are made the sacrament of the Lord's body and blood. In this the Eastern and Western Church are agreed.

6 1. 13. P. 35. The inward part
of the sacrament of the Lord's
9 97- Supper is Christ's precious body
107. and blood, and so, by virtue of the
hypostatic union, Christ Himself.

12. We therefore beseech Thee, O Lord, to receive this oblation of our service and of Thy whole family. . . . Which oblation do Thou, O God, vouchsafe, we beseech Thee, in all respects to bless, approve, ratify, and accept, that to us it may be made the Body and Blood of Thy most beloved Son our Lord Jesus Christ. . . . 'For this is my Body.'—*Canon of the Mass. Prayer of Consecration.*

14 For since in heaven the whole humanity is joined to the Divinity in one person and hypostasis it would be wicked to imagine that the Body which is in the sacrament is disjoined from the same Divinity.—*Cat. Coun. of Trent.*

9 9. 15. Pp. 35-37. The outward part—the bread and wine—remains
10 29. in its appearance, form, and essence, or substance, what it was before the act of consecration ; but still by consecration it has been made the veil and channel of an ineffable mystery. The inward part is that which our blessed Lord took from the blessed Virgin—which He offered to God as an atoning sacrifice on the cross—which the Almighty Father has glorified—has, that is, endowed, not with the actual properties, but with the supernatural gifts, graces, and effects of Godhead, and out of which wells forth every blessing of the New Covenant. The inward part of the sacrament of the Lord's Supper is Christ's precious body and blood, and so, by virtue of the hypostatic union, Christ Himself. But here observe, my brethren, a distinction which I must make. This inward part of the sacrament—this presence of the body and blood of Christ, and of Christ Himself—is not after the manner or laws of a body, according to which ordinary laws our Lord's body is in heaven only ; but is a supernatural, heavenly, invisible, incomprehensible, and spiritual presence.

16. And here I would say that unless the consecration prayer be admitted to have this its historical force, as the central feature of the Eucharistic service—as the sacramental action which is introductory of our Lord's most gracious gift—it must be pronounced a senseless
11 2. unreality, which darkens the most solemn act of the human soul in
7. its communion with God. But this consecration of the gifts stands in closest relation to another great function.

17. That sacrificial action, which is the counterpart of Christ's perpetual pleading and presentation of His body and blood in our behalf, is consummated when the bread and wine are made the sacrament of the Lord's body and blood. In this the Eastern and the Western Church are agreed. And it is this special action which gives its true interpretation to the 'This do in remembrance of me.' (Luke xxii. 19.) The words are most remarkable ones. The original words, of which 'Do this' is the translation, mean in Alexandrian Greek 'sacrifice this,' and the other word *ἀνάμνησις* [remembrance] is also a sacrificial word, and signifies the offering of a *μνημόσυνον* [memorial].

18. P. 138. The following are instances of *ποιεῖν* [to do] with unbloody sacrifices :—

	Septuagint.	Vulgate.	Auth. Version.	
Exod. xxix. 41.	<i>ποιήσεις κάρπωμα</i>	ο	do.	6 3,
Levit. ii. 7.	<i>σεμίδαλις ποιηθήσεται</i>	fuerit sacrificium	made.	4,
Levit. ii. 8.	”	offerens	”	5,
Levit. ii. 11.	<i>οὐ ποιήσατε ζυμωτὸν</i>	fiet	”	6

19. Also Levit. vi. 22 ; Num. xv. 5, 6, 14 ; xv. 14 ; xxviii. 21, 24 ; and Ezek. xli. 14. All the above represent the Hebrew *a-sah* [to do].

20. P. 46. On earth He invisibly sanctifies what is offered, and makes the earthly elements, which we offer, to be sacramentally and ineffably—but not in a carnal way—His body and blood. For although once for all offered, that sacrifice, be it remembered, is ever living and continuous—made to be continuous by the resurrection of our Lord. Accordingly, St John tells us in Rev. v. 6-12, that 'he beheld, and lo, in the midst of the throne stood a lamb as it had 'been slain,' and to Him is continually addressed the triumphant song of the heavenly host, 'Worthy is the Lamb that was slain to 'receive power, and riches, and wisdom, and strength, and honour, 'and glory, and blessing.'

21. To Him His Church on earth, in the Eucharistic service, in like manner, continually cries 'O Lord God, Lamb of God, Son of 'the Father, that takest away the sins of the world'—not that tookest away, but still takest. 'Agnus Dei, qui tollis peccata mundi.' As then the sacrifice is continuous, its propitiatory virtue is continuous, and the fulness of the propitiation is pleaded for the whole Church, wheresoever the commemoration of it is exhibited in the Holy Eucharist.

22. P. 55. The body and blood of Christ become really present, and by this I mean 'present *without us*,' and not *only* 'in the soul 'of the faithful receiver ;' or to use words very familiar to you, my rev. brethren, the body and blood of Christ are present objectivè, and not subjectivè only.

39

REV. ORBY SHIPLEY, M.A.

Tracts for the day. The Real Presence.

- 8 92. 1. P. 12.—Now when we speak of Christ's Presence, we do not mean the presence of His Deity, which being consubstantial with the Father, can never be absent from any part of creation, and cannot be said either to go away or to return. We mean the Presence of His person in its three constituent parts, Body, Soul, and Divinity, which are indivisible, and together make 'one Christ.' Wherever
- 9 72. He is present, He is present as God and as man; and in this sense are we to understand His own words, when He said, 'I am with you 'alway, even unto the end of the world' with us, not in the power of His Godhead only, but in the perfection of His manhood also.
- 11 87. 2. Pp. 16, 17.—It has been said that Christ incarnates Himself in each worthy communicant, because He unites His sacred flesh to ours, and in a real and true sense makes Himself one with us. Lest this should be thought to indicate only a subjective union, consequent upon the ardent faith and devotion of the receiver, there is an antecedent union altogether external to the communicant himself, upon which the other is dependent; for, in order to this union of
- 12 75. the flesh of Christ, with ours, He first incarnates Himself in the hands of the priest; that is, at the moment of consecration, Christ unites Himself, Body, Soul, and Divinity, in an ineffable manner, with the elements of bread and wine.
3. P. 20.—Water was sanctified to the mystical washing away of sin once for all, when Christ was baptized in the river Jordan: and an infant baptized by a bystander with proper matter and form, in a moment of danger, is as validly baptized, as if it had been done in a Church by a priest, with all the baptismal ceremonies. But in the Eucharist, the sacrament could have no existence, but in virtue of the consecration by a priest, because there is a sacramental change. The elements become what they were not before, by the power of the Holy Ghost, and the abiding force of those words which our
- 12 63-74. Lord pronounced over them at the institution of the first Eucharist, 'THIS IS MY BODY, which is given for you: THIS IS MY BLOOD, 'which is shed for you and for many for the remission of sins.'
- 6 1, 24. 4. P. 22.—Unlike baptism, which depends not for its validity on the person of the minister, there can be no valid Eucharist without an ordained priest, because it is a sacrifice, and an extension to the Church on earth of that priesthood, which Christ is ever exercising in the heavenly tabernacle. Priesthood and sacrifice are correlative terms. Wherever there is a sacrifice, there must be a priest to offer

it ; and 'every priest,' as St Paul testifies, 'is ordained to offer gifts 'and sacrifices.' In order, therefore, to bring the Eucharistic sacrifice into connection with that which the great High Priest is offering above, there must be the interposition of one commissioned by Him to perform that high function.

5. When our Lord instituted the sacrifice, He ordained the priesthood at the same time. This is the effect of the words which He addressed to the apostles, 'Do this for My memorial.' He commanded them to 'do' as He had done. The command included the power ; and both were exclusive. It was a command and authority given to the Apostles alone, and constituted them the priests of the New Law. 6 1,
24.

6. P. 25. In the Eucharist, the union of the bread and wine with the body and Blood of Christ, each remaining in its own nature, constitutes the Sacrament ; and when we speak of receiving the sacrament, we mean, or ought to mean, receiving both, or whole Christ, 'under the form of bread and wine.' The distinction between the sacrament and the substance or reality of it, is of consequence, as serving to account for the use of certain terms, which might be perplexing without it. 9 9.

7. The [consecrated] bread and wine are sometimes called the symbols, figures, types, or antitypes of the body and blood ; whence it might be inferred that the presence of Christ is only symbolical or figurative, and not real. But these terms are applied to the 'outward part' as a sign or figure, not of a thing which is necessarily absent, but of that which is inward and unseen, not exposed to the cognizance of our senses, and of whose presence we require to be certified by some visible token. 9 9.
10 47.

8. Pp. 29, 30.—By the Real Presence of Christ is not meant a presence by Divine Power, or spiritual grace ; but the Presence of His very true Body, not anything different from the body which He had on earth, and which He took up into Heaven—not anything to which the name or properties of His body are merely ascribed in a sacramental sense ; but that very body, which He took of the substance of the virgin Mary His mother, which was 'crucified, dead, and buried,' and ascended far above all heavens. We say, then, that under the form of bread and wine, Christ is present *truly*, that is, not in figure or symbol, or by representation, as he may be said to have been in the persons of those who were types of Him, or under the symbol of the Lamb. He is present *really*, not to the faith which ascends up to heaven to lay hold of Him, as some speak ; but objectively in the sacrament. He is present *substantially*, not by any grace or virtue emanating from His sacred body, or infused into the Bread and Wine ; but in the very substance of His true Body and Blood. It is not a Presence of Power or virtue, but of PERSON. 8 6-
14, 23,
36.

9 63,
81.

13 41,
42.

- 11 87. 9. The Bread and Wine are not called His Body and Blood because they are virtually, or to all intents and purposes, such to us
 2 5. who receive them. Neither are they figures and symbols of a person absent, having no influence upon us except to teach or to awaken
 8 88. thought. Under those external Forms there is the *true, real*, and
 12 31. *substantial* Presence of Christ's Body and Blood, animated by the Living Soul, and both pervaded by the Living DEITY—Whole CHRIST, GOD, and MAN.
- 11 87. 10. P. 32. 'This is my Body;' 'This is my Blood.' We take
 9 97. His words literally, and believe what they express: that there are
 107. two things in the sacrament—the outward sign and the thing signified under one form.
- 11 87. 11. P. 34. Union with Him will alone satisfy us; and in order to enjoy the blessedness of that union, we must eat His Flesh and drink His Blood. What we require is a Presence of Christ, which will enable us to fulfil this condition; no unreal or figurative Presence is adequate to the mighty purpose: 'Except ye eat the Flesh 'of the Son of Man, and drink His blood, ye have no life in you.' Wherever there is a human soul to be fed, there must this celestial and 'supersubstantial' Food be present to supply its wants. There is no limitation of space or time.
- 12 31. 12. In every age, and in every part of the wide earth to which the Church extends, this heavenly banquet must be found upon her altars: her children must never be sent away without their 'Daily 'Bread,' and every particle of that Divine Food must be pervaded by the Presence which gives it life. It has no relation to quantity.
- 2 25. Over and over again, in the smallest portion as in the largest, there
 9 78. must be the same Body and Blood, the same Christ, Whole and Undivided.
- 9 72. 13. P. 37. It may seem inconsistent or absurd to speak of the presence of a body not after the manner of a body. But it must be remembered that, when we speak of our Lord's Body, we are not speaking of a natural body, but of a Body Spiritual, and Glorified; nor that alone, but of the Body of God.
- 9 156. 14. Pp. 41, 42. The first Eucharist affords an example of a twofold manner of Presence. Our blessed Lord was Present to the eyes of His disciples in His natural Body, in the same manner as other material bodies with a defined shape occupying a certain space. But there was at the same time another manner of Presence, secret, supernatural, inconceivable, transcending all our notions of body and of place, yet certain as His own infallible Word. He was Present under the sacramental 'forms,' and gave Himself to His Disciples, saying, 'Take, eat; this'—not this bread, for the pronoun does not refer to 'bread,' but to something which the bread had become, and which our Lord held in His hand—this compound whole consisting

of the sign and the thing signified, as the form of consecration enables us to recognise:—‘This is my Body.’ For many ages has the Church sung on Maundy Thursday :

‘ On the night of that last Supper,
 ‘ Seated with His chosen band,
 ‘ He the Paschal victim eating,
 ‘ First fulfils the Law’s command ;
 ‘ Then as food to all His brethren,
 ‘ Gives Himself with His own hand.’

15. This is an instance how the Hymns of the Church were founded, not on feeling, but on dogma, for it is only turning into song what S. Augustine and others had long before asserted as matter of Doctrine, that ‘He gave Himself with His own hands to the disciples ;’ that ‘He carried Himself in His own hands ;’ and other expressions of a like sort, which prove how clearly they recognised the intimate union between the sign and the thing signified, and how thoroughly they believed the reality of the presence. 9 156.

16. P. 48. If He offered Himself, as He certainly gave Himself at the institution of the Eucharist, then the force of the command, ‘Do this,’ authorised the apostles and all their successors in the Priesthood to continue that Sacrifice till His coming again. 7 1, 24.

17. P. 56. We do not say that he took away the sins of the world at some given moment in the past, and then left men to avail themselves as they could of that atonement. But we say, ‘O Lamb of God, that *takest* away the sins of the world.’ 6 30.

18. P. 60. Every term which could indicate its superhuman character or express the prostration of the human spirit before its greatness, was applied to it : ‘The tremendous and unbloody sacrifice,’ ‘the heavenly mysteries,’ ‘the Divine table,’ ‘the fearful and ‘most tremendous Cup.’ 9 29.

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Ælfric held that the sacrifice of Christ is a past event, and is neither repeated nor continued, vi. 36. When in his time the elements of the Eucharist had ceased to be concealed from the uninitiated, he, in answer to the doctrine of Paschasius, included bread as a metaphor of Christ amongst other metaphors of Christ, named by Augustine, which, if understood literally, he considered it would be blasphemous, ix. 26. His doctrine on the Eucharist, garbled and misrepresented by Sir Robert Phillimore, which, had it been stated fairly, so far from justifying the doctrine of Mr Bennett, would have plainly contradicted it, ix. 69, 70.

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Aquinas explains a part of the words of Institution figuratively, iii. 14, 15. Teaches that the new covenant has its beginning in Christ's blood, iii. 57. Considers Baptism as carrying out the symbols of burial, mortification, resurrection, and life, iii. 104. Aquinas by anticipation contradicts the new interpretation of the word passover as given by Dr Wiseman, Dr Pusey, and Bishop Wordsworth, iv. 37. Uses the phrase 'the Word' as a title of Christ and of the Holy Scriptures interchangeably, xi. 13.

Athanasius, in common with the

Fathers generally, contradicts beforehand the novel interpretation of the words, 'It is the Lord's Passover,' as given by Dr Wiseman, Dr Pusey, and Bishop Wordsworth, iv. 27.

Athenagoras most distinctly teaches that Christians do not sacrifice except in a purely spiritual sense, xii. 158.

Augustine considered Baptism to be parallel to Jewish circumcision, iii. 86. Makes an important distinction between the sign and the thing signified in Baptism, iii. 97. Shows that the sacrament of a thing takes the name of the thing itself, not because it is made the thing, but because it signifies or represents it, iii. 107; viii. 31, 83; ix. 15; xii. 37. Plainly contradicts beforehand the novel interpretation of the words, 'It is the Lord's Passover,' as given by Dr Wiseman, Dr Pusey, and Bishop Wordsworth, iv. 32. Teaches that the thanksgiving in the Eucharist (which with him was the consecration act), was done by the whole congregation, vi. 16; xii. 65, 89. States that the sacrifice of Christ is called to mind in the Eucharist, and is not continued or repeated, vi. 28. Teaches very plainly that Christ when speaking of eating His flesh and drinking His blood had no reference to any eating by the natural mouth, vii. 21, 34; viii. 50; ix. 115, 116. Distinguishes between eating the sacrament of the body of Christ, and the body itself, vii. 46. By his plain teaching shows that he did not understand our Lord as necessarily referring to the sacrament when He spoke of eating His flesh and drinking His blood, and that he considered the words to be spiritual and figurative, and not literal, vii. 67-72. Calls sacraments visible words, and ranks them as significant, with ordinary Scripture words, viii. 52. A disciple of Paschasius attributes one of the most important statements of Augustine respecting a spiritual and not a literal participation of Christ's flesh and blood to a heretic, viii. 51. Is cited by Berenger against Lanfranc, viii. 72, 73, 75. So speaks of Christ's spiritual presence, by His Divinity, with believers, as to imply His bodily absence until His second coming, ix. 4, 5, 78, 80, 81. Avoided naming bread and wine in connection with the Eucharist in the presence of the uninitiated, and, like Jerome,

sometimes, where in Scripture the elements are called by their natural substance, he called them by that which they represented or signified, ix. 25. Very definitely teaches that the wicked could neither partake of the reality of the sacrament nor its grace, and neither Dr Pusey nor the writers in the *Corpus Juris Canonici* have been able to invalidate his teaching upon this point, ix. 108-171. Defines the sacrament of the Eucharist in no wise different from the sacrament of Baptism, and other sacraments as recognised by the Fathers, ix. 103. The chief passage cited from him by Paschasius and his disciples, both Romanists and Ritualists, to prove their belief that Christ is really in the consecrated elements, is qualified by such a defining word as to forbid any such conclusion, ix. 147-156. His Eucharistic doctrine as glossed by the Romanists is brought almost into conformity with the sentiments of Zwingli, ix. 169. His rules of Biblical interpretation in regard to certain figurative and sacramental phrases respecting eating the body of Christ and drinking His blood absolutely forbid any such participation of Christ's body and blood as that held by Romanists and Romanizers, x. 4-12. His definition of a sacrament verbally differs from the modern definition in the Church Catechism, which is important to be borne in mind, in order to understand his teaching correctly, x. 13-18. Teaches that sacraments or sacred signs commonly are called by the names of the things which they represent or signify, but are not, as Paschasius and his disciples pretend, the things themselves, x. 27-30, 52, 69; xiii. 77, 78. Institutes in a very distinct manner an analogy between the sacraments of the Jewish Church and those of the Christian Church, and shows that although they were different in signs, yet they were the same in signification, and that the sacraments of the Christian Church were no more the things of which they were the sacraments, than those of the Jewish Church were, xi. 7. Entitles the Holy Scriptures 'the Word of God,' as he also does the Lord Jesus, uses the title as equally applicable to each, and considers Christ to be as much present in His Word as in His

sacraments, xi. 10-12, 27, 28, 29, 37, 38, 42, 61-63, 68-78. His doctrine of the believer's union with Christ, by virtue of which union he considers Christ's body of believing people to be as much the reality of the sacrament as Christ Himself, xi. 85-97. Contrary to modern Roman Catholics considered our Lord to have affirmed of bread that it was his body, and of wine, that it was His blood, xii. 13. States that laymen are wont to give a sacrament which they have received, xii. 88. Plainly teaches that there is the same distinction between the sacrament and the thing signified, in regard to the body of Christ, as there is between the sacrament and the thing signified, in regard to the body of His believing people. The bread being broken and consumed, but Christ's body, and the body of his believing people are eaten, but neither broken nor consumed, xii. 112. So explains the *sursum corda* in the Eucharist as to show his entire ignorance of the Paschasian notion of Christ's being really present on the table, xii. 121. Most fully explains the nature of Christian sacrifices, but it cannot be learned from them that there were any other Christian sacrifices than what were purely spiritual, xii. 134, 145, 170, 171. Special citations made from Augustine's writings by Dr Pusey to prove his doctrine of the real presence, examined and answered, xiii. 44-55. A remarkable instance from which we learn that in his mind sacraments or sacred signs are not really, nor do they contain, that of which they are the sacrament, xiii. 52. Speaks of Christ transfiguring His members into Himself as Jerome, or some one under his name, speaks of Christ transfiguring His body into bread, xiii. 53. To eat Christ's flesh by believing was a common sentiment with Augustine, xiii. 68.

Baptism, sacrament of, proved from Holy Scripture not to be the instrument of spiritual regeneration but the sign of it, does not actually wash away sins, but is a token of their having been washed away, and not for, or in order to life, salvation, or remission of sins, but a visible introduction into the condition of them who have received those blessings—that is, into Christ, or His body, iii. 76-112. Baptism, according to the teaching of some

of the Fathers, is in the place of circumcision, iii. 79, 86-89. The Fathers make little or no distinction between the sacrament of Baptism and that of the Eucharist, and speak of being baptised in the blood of Christ, and of receiving His body and blood in baptism, of the realities of which the Eucharistic elements are the signs, vii. 44; ix. 106, 107.

Barnabas. His testimony is most definite in favour only of sacrifices spiritual and immaterial, xii. 156. If the Paschasian doctrine of the real presence had been a part of the faith of the early Church, as Dr Pusey pretends, the silence of Barnabas respecting it is unaccountable, xiii. 18.

Barradius. A Roman Catholic divine used to illustrate a passage from Augustine, and exhibit the inconsistency of Roman Catholic interpreters to make their doctrine agree with the Fathers, ix. 149-151.

Basil, by anticipation, has corrected a Roman Catholic misinterpretation of the words of institution in regard to the cup, iii. 71. Shows that in the Eucharist the sacrifice of Christ is not continued or repeated, but only called to mind, vi. 28. Gives a spiritual and unsacramental interpretation to our Lord's discourse in the sixth of St John, vii. 60. Shows that the mysteries or secrets which were concealed from the uninitiated, had not, for the most part, their origin in Scripture, but had been handed down by tradition, ix. 24. Lays down such rules for the interpretation of figurative or sacramental phrases of Scripture as forbid the Roman Catholic perversion of them, x. 3. With the Fathers generally did not consider as the Romanists do, that the act of consecrating the elements consisted in pronouncing the words of institution, xii. 64. Misrepresented by Dr Pusey, who would make it appear that he considered a participation of the body and blood of Christ in the Eucharist to be necessary to everlasting life, which is a flat contradiction to his own teaching and that of the Fathers, xiii. 37, 38.

Becon well describes the folly of elevating the consecrated elements, xii. 122.

Bede, like Augustine, teaches that sacraments or sacred signs are called by the names of the things which they

represent or signify, iii. 107. Shows that the Christian Passover took the place of the Jewish Passover, vi. 10. Distinctly teaches that before coming to the Lord's Supper the believer may and ought to be a partaker of Christ's body and blood, and to have received the realities of which the sacrament of the supper is the sign, vii. 44; xii. 117. In the words of Augustine, describes very fully the nature and meaning of sacred signs and sacraments, stating that the sacrament of baptism is but water without the word, viii. 81. That the sacrament of the body of Christ is the body of Christ only after a certain manner, viii. 82. That 'signs' and 'sacraments' are used interchangeably, and that they take the names of that which they represent or signify, viii. 83. He teaches that the sacraments of Christ's body and blood no more really contained the body and blood than did the two sacraments in the wilderness, viii. 84. Taught that the body of Christ's believing people were in the sacrament in the same sense as the body of Christ was, viii. 85, and that the sacraments, both of the Israelitish Church and the Christian Church could be received by all, but the grace or realities of them only by the faithful, viii. 89. Shows that there were two ways of eating Christ's body, one only in the sign, or sacramentally, the other in the sign and also spiritually and really, viii. 90. Did not believe that because the outward part of the sacrament was received, the inward must of necessity be received also, and gave marks by which it might be known that that inward part was received as well as the outward, viii. 91. Held that Christ could be present on earth only in His divinity and not in His humanity, viii. 92. By his citations from Augustine respecting mere sacramental participation and real spiritual participation, which includes a reception of the thing signified as well as the sign, has by anticipation corrected Dr Pusey's perversion of Augustine's doctrine, ix. 118-122. Says that Christ substituted a sacrament of His body and blood in the figure of bread and wine, x. 53.

Bellarmino falsely makes Bertram the heretic on the doctrine of the real presence, and Paschasius the defender of the true faith, viii. 1. By way of

making his doctrine agree with that of Origen, he represents Christ's real body in the sacrament to be a symbolical body, x. 65. His explanation of the words of institution, xii. 2, 6-8.

Bennett, Rev. W. J. E. His entire subjection to Dr. Pusey's teaching on the Eucharist, and his belief of what Dr. Pusey has cited from, and attributed to, the Fathers on the same subject, i. 4, 5. Insists on the words of institution being very literally understood, involving a real and visible presence, ii. 5. His doctrine almost identical with that of Paschasius, viii. 29.

Berenger, a maintainer of the true doctrine of the Eucharist as held by Bertram and the early Church, defends his view by the aid of Augustine against Lanfranc, viii. 72. Compelled to retract his opinions, and had thrust into his mouth a most foul confession of the presence of Christ in the consecrated elements. About this time, the heretical doctrine became that of the Roman Church, and what it was is well described by Dupin, viii. 74-77.

Bernard, who lived in the eleventh century, distinctly taught that the act of consecrating the elements was not the exclusive duty of the priest, but alike the privilege of all the communicants, xii. 90.

Bertram denied that there was the real presence of Christ's body and blood in the consecrated elements, and that the language of our Lord in the sixth of St John is not to be understood literally, but spiritually and figuratively, viii. 7, 8. Illustrates our Lord's statements respecting His body and blood by such phrases as 'I am the true vine,' 'I am the living bread,' viii. 7; xii. 61: and teaches that the bread was no more really the body of Christ than the manna in the wilderness was, viii. 7, 16, 17, 31. Answers the citation made from Ambrose by Paschasius and Dr. Pusey, and shows that Ambrose is not speaking of a participation of the real body of Christ, but of the sacrament of it, and not of Christ's real body present after the manner of a spirit, as Dr. Pusey heretically teaches, but of His spiritual body, viii. 12, 13, 32; ix. 84; xiii. 40, 41. Shows that in whatever sense we understand the body of Christ to

be present in the Eucharist, in that sense the body or Church of Christ is present, viii, 16, 33-36. A specimen of the figurative style in which he speaks in relation to the sacrament of the Eucharist, plainly showing that he could not have believed that there was the real presence of Christ's body and blood in the consecrated elements, viii, 16, 17. Taught that the consecrated bread and wine were no more really the body and blood of Christ than manna and the water from the rock in the wilderness were, viii, 17, 23, 31. That in the same sense in which Christ's body and blood are in the sacrament, so also is His body of believing people, viii, 23. Makes no account of Paschasius asserting that Christ's body in the sacrament is a spiritual body, but answered him according to what he really taught; that [is, that Christ was corporally present, viii, 24, 25. Distinctly taught in opposition to Paschasius, that the body and blood of Christ were not in reality in the Eucharist, but only figuratively and sacramentally, viii, 27, 28. In opposition to Paschasius, taught that the consecrated elements were corrupted after their reception, viii, 22, 23, 30. Very closely followed the teaching of Augustine in regarding sacraments not as really being the things of which they were the sacraments, but only having the names of them, and being so in signification, viii, 31, 32. Taught, and understood Augustine to teach, that sacraments are one thing, and the things of which they are the sacraments another, ix, 16. Explains the word mystery in relation to the Eucharist exactly opposite to the view of Archdeacon Denison and all the disciples of Paschasius, ix, 28. So far from holding the doctrine of the real presence as held by Mr Bennett, as is alleged by Sir Robert Phillimore, he plainly contradicts it, ix, 57-68.

Blood often used in Scripture to denote life and the shedding of blood, as the taking away of life, ii, 14.

Bread, the metaphorical use of the word in Scripture, and by the Fathers, in relation to Christ and the Eucharist, xi, 39-55.

Bread, 'Daily bread,' or supersubstantial bread, as interpreted by some of the Fathers in relation to Christ, xi, 56-67.

Browne, Bishop of Ely. His misconception of the teaching of Calvin and Hooker in regard to the supposed mystery concerning the consecrated elements in the Lord's Supper, ix, 34-36. Contrary to the plain teaching of the Church of England, would make it appear that she holds a doctrine in regard to the real presence not held by any other Reformed Church, xiv, 5, 6. Egregiously misrepresents the doctrine of the real presence in the Eucharist as held by Zwingle contrary to Bishop Cosin and Hooker, who understood and correctly represented it, xiv, 7-14. States a difference of opinion between Calvin and Zwingle on the real presence, which has no existence, the passages on which he founds it having no allusion to sacramental participation, xiv, 10, 19, 20. His groundless complaint against Zwingle respecting the spiritual body of Christ considered, and Zwingle's views respecting it shown to be in accordance with the doctrine of the early Church. Also his opinion respecting the presence of Christ's glorified body in the Eucharist shown to be uncatholic and contrary to Scripture, xiv, 39, 40, 42-44.

Bullinger, a disciple of Zwingle, defined a sacrament after the same manner as the Church of England Catechism, but did not hold, as Dr. Pusey pretends, that the outward sign contained the inward grace, x, 23, 24.

Calvin. His statements respecting the non-sacramental character of the sixth chapter of St John, vii, 49. Although not regarding the consecrated elements as being in themselves mysterious, yet considers the union of Christ and His members represented thereby as being profoundly mysterious, ix, 35. What he understood by spiritual eating and the spiritual presence of Christ in the Eucharist, ix, 39. No difference between him and Zwingle on the doctrine of the real presence, although Bishop Browne has endeavoured to show that there is a difference, xiv, 19-21, 29. Taught that Christ's body could be received in His word as well as in His sacraments, and that in their office they differ not from the word, but rank in the same place as the word, xiv, 24.

Chadsey, a Roman Catholic, in controversy with Peter Martyr at Oxford, admitted that both St Luke and St

Paul spoke figuratively in recording the words of institution in relation to the cup, as also did Cornelius a Lapide, ii. 31; iii. 68, 69.

Chrysostom, contrary to Dr Wiseman and Dr Pusey, explains the phrase, 'this is my covenant,' elliptically, iii. 31. Teaches that baptism completes the symbols of death and burial, resurrection and life, iii. 103. Distinguishes between participation of Christ and participation in common, which latter point Dr Pusey keeps back, and thereby imposes upon his readers, v. 16; vii. 43. Shows how the Christian Passover took the place of the Jewish Passover, vi. 10. Teaches that in the Eucharist the sacrifice of Christ is not continued but only called to mind, vi. 28, 37. Shows from Scripture that Christ has ceased to be a sacrificing priest, and therefore can have no successor, vi. 25. Regarded the language of our Lord to the woman of Samaria as being stronger than that which he addressed to the Jews as recorded in the sixth of St John, vii. 8. Understood our Lord's discourse concerning eating His flesh and drinking His blood spiritually and figuratively, not literally, vii. 73, 74. In his exposition of the word mystery, both in relation to Baptism and the Eucharist, so explains it as to show that in neither case did he regard it as being, or containing that of which it was a mystery, ix. 22. States that the consecrated elements are symbols of Christ's death, x. 53. Says that the Scripture is accustomed to call both the mysteries and the whole church by the name of flesh, saying, that they are the body of Christ, xii. 38, 47. Misrepresented by Romanists and Ritualists in making it appear that according to his testimony, Christ is the consecrator of the elements, whereas he shows that if the sacrament is celebrated as Christ commanded, it is as if He Himself had celebrated it. Chrysostom is speaking of what is spiritual and invisible, and not of what is outward and visible, xii. 81-83. Very definitely states that the sacrament of the Eucharist is the same whether as administered by Peter or Paul, or a common man, and that the communicants give thanks, or consecrate the elements as well as the priest who presides, xii. 89, 91. Enu-

merates the Christian sacrifices as ten, all of which are represented as purely spiritual and immaterial, only one of which is confined to the bishop or presbyter, that is, preaching, xii. 146, 172, 173. Interprets the words of Christ in the sixth chapter of St John figuratively by a form of expression from the book of Job, which Dr Wiseman, and Dr Pusey in imitation of him, admit to be the only admissible figurative interpretation, xiii. 64, 67-70. Speaks exactly in the same manner of Christ's body of believing people being in the Eucharist, as he does of the body of Christ, xiii. 65.

Church Anglican, Its danger of being Romanized by Ritualists, i. 1.

Church Catholic; Faith in, shown to be uncatholic, i. 22; ix. 123.

Church, Greek, holds the doctrine of transubstantiation in the grossest form, xii. 16-23.

Clement of Alexandria interprets our Lord's discourse in the sixth of St John respecting eating His flesh and drinking His blood figuratively, vii. 53. Says that Christ's blood is figuratively represented as wine which also is a symbol of the sacred blood, x. 49. Does not appear to have known any Christian sacrifices but what were purely spiritual and immaterial, xii. 160. Much misrepresented by Dr Pusey in giving only a part of his teaching, which he assumes contains his doctrine, which had he given the whole, it would have plainly been seen that it was against it, xiii. 25.

Clement of Rome. Roman Catholics and High Anglicans misapply what he says of the Jewish priesthood, to the ministry of the Christian Church, xii. 155; xiii. 14.

Corda sursum, (Lifting up of the heart) as explained by the Fathers, shows that they could not have had the remotest conception of whole Christ God and man being upon the communion table, xii. 120-124.

Cornelius a Lapide, a Roman Catholic Commentator, plainly contradicts by anticipation, Dr Wiseman's and Dr Pusey's interpretation of the phrase, 'This is my covenant,' (Gen. xvii. 10) iii. 31; and the phrase, 'everlasting covenant' (Lev. xxiv. 8) iii. 52. His interpretation of the words 'covenant of salt,' (Lev. ii. 13), iii. 54. His extraordinary and self-contradictory ex-

position of the words of institution stated and exposed, iii. 65-74. By anticipation condemns the novel interpretation of the phrase, 'It is the Lord's passover' as given by Dr Wiseman, Dr Pusey, and Bishop Wordsworth, iv. 18, 19; and appears to admit Zwingle's interpretation, though not his application of it to the phrase, 'This is my body,' iv. 42. Contradicts beforehand Dr Wiseman's novel division of the sixth chapter of St John, vii. 16. Cites the Syrian version to show from its use of the emphatic substantive verb in the phrase, 'This is my body,' that the translator must have understood the words literally. It is shown, however, that the same word is used in the phrase, 'This cup is the new covenant in my blood,' iii. 68-71. Admits that if Christ said of bread, 'This is my body,' He spoke figuratively, iv. 42; xii. 2. In his attempt to explain away the spiritual character of Christian sacrifices, as held by the Fathers, would seem to confirm their view of the case, xii. 151, 152.

Corpus Juris Canonici. In this Roman Catholic work are cited some of the most striking passages from the writings of Augustine for the most part omitted in Dr Pusey's *Catena Patrum*, which are most fatal to the Paschasian doctrine of the real presence, and had been cited against it by Berenger and others! These passages are examined and the wretched attempt to make them agree with the doctrine of Paschasius, which is also given, is fully stated and exposed, ix. 138-172.

Cosin, Bishop, maintained that Zwingle and his immediate followers held no other doctrine of the real presence in the Lord's Supper than that held by the Catholic Church, xiv. 13, 14.

Cranmer, Archbishop. His view of Christ's spiritual presence in the Lord's Supper the same as that of Zwingle and Calvin, ix. 38-40; xiv. 25.

Cyprian by anticipation contradicts the novel interpretation of the phrase, 'It is the Lord's Passover' as given by Dr Wiseman, Dr Pusey, and Bishop Wordsworth, iv. 26. Plainly teaches that the sacrifice of Christ is not repeated or continued, but called to remembrance in the Eucharist, vi. 28, 39. From his writings we have no other evidence than that the Chris-

tian sacrifices were only spiritual, xii. 140, 163. Explains the phrase 'daily bread' as the Latin Fathers generally do, as relating to Christ Himself who is the reality of the sacramental bread, and may be received by the faithful either in the sacrament or apart from it, xi. 57; xiii. 30. He teaches very definitely that in the same sense in which Christ's body and blood are present in the elements, so also are all His believing people. Dr Pusey has given what Cyprian says respecting the body of Christ, and kept back what he has said of the body of His believing people, x. 34; xiii. 29. Says that Christ called His body bread and His blood wine and evidently from the connection in which he cites the words 'I am the true vine,' he no more considered wine to be Christ's blood than Christ Himself to be a vine. Cyprian who taught these things Dr Pusey considered to be inspired, xii. 57, 58.

Cyril of Alexandria so interprets the words, 'It is the Lord's passover,' as to contradict by anticipation the novel interpretation of Dr Wiseman, Dr Pusey, and Bishop Wordsworth, iv. 28. His interpretation of Malachi i. 11, on which the Fathers found their theory of Christian spiritual sacrifices is a plain contradiction of the notions of sacrifice common to Romanists, Ritualists, and High Anglicans, xii. 147.

Cyril of Jerusalem teaches that we are brought into the communion of Christ by Baptism which he explains as an image and imitation of that which it represents, and so flatly contradicts the private opinion of Dr Pusey who says, 'There can be no bond between a communion and a figure,' v. 13, 14. States that the eating of Christ's flesh and drinking of His blood is to be understood spiritually and not literally, vii. 59. Speaks of the consecrated elements as types and antitypes of Christ's body and blood, x. 50. Represents the Christian services and sacrifices as spiritual, and the Eucharist as a spiritual sacrifice, xii. 166. Shows that in his time the Christian rites and mysteries were kept secret from the uninitiated, ix. 24; but were fully explained to the initiated, ix. 30; xii. 101. Speaks of bread and wine as ceasing to be common or plain after consecration, from which Dr Pusey would infer that they became Christ's body and blood, but Cyril speaks of

ointment as ceasing to be plain after the invocation of the Holy Ghost ; but no one pretends that it became that which it represented ; and of idolatrous food ceasing to be plain after the invocation of the evil spirit, from which it is concluded that Dr Pusey has come to a preposterous conclusion from a fallacious premise, xiii. 35. Explains the phrase 'daily bread' in relation to Christ, but shows that He who is thus figuratively called bread is not received by the natural mouth, and therefore cannot subsist in the consecrated elements, xi. 58.

Dathius. This learned biblical scholar in his critical Latin translation of the Old Testament understood the phrase 'This is my covenant,' (Gen. xvii. 10) to be elliptical, contrary to Dr Wiseman and Dr Pusey, iii. 30.

Denison, Archdeacon. His affirmative and negative propositions on the doctrine of the Eucharist accepted as maintaining the doctrine of Dr Pusey, the exact converse of which is undertaken to be proved in these pages, i. 8-14. His contradictory statement respecting a sacramental participation of our Lord's body and blood in the sixth chapter of St John, vii. 37. His misinterpretation of the word mystery in relation to the Eucharist corrected, ix. 28.

Diognetus, Epistle to, in which the author is professedly instructing one to his spiritual edification, and when it would have been most natural and suitable to have introduced the Eucharist, does not so much as allude to it. The omission is unaccountable, if the doctrine of the real presence, as Dr. Pusey contends, had formed part of the Christian faith from the first, xiii. 19.

Durandus. His account of the position of the bishop or presbyter in divine service in relation to the congregation and to the East, xiv. 45.

East. An account of the very ancient custom of worshipping in that direction as stated in the writings of some of the Fathers, and its degenerating into worshipping toward the communion table, xiv. 45, 46.

Erasmus states that Christ dedicated by His own blood the new Covenant, iii. 59. Condemns the folly of Roman Catholics in elevating the consecrated elements as objects of worship, xii. 123.

Eusebius teaches that in the Eucharist the sacrifice of Christ is not repeated or perpetuated, but only called to remembrance, vi. 28. Very distinctly teaches that our Lord's discourse respecting eating His body and drinking His blood is to be understood figuratively and spiritually, vii. 58 ; xiii. 34. Calls the consecrated elements symbols of Christ's body and blood, and says, that Christ delivered such symbols to make the image of His own body, x. 49 ; xii. 35. Most expressly teaches the true spiritual character of all Christian sacrifices, xii. 142, 165.

Fathers. How they and their testimony on the doctrine of the Eucharist are to be treated. The doctrine in dispute being unknown to them, the evidence to be derived from them must necessarily be indirect, i. 38, 47. Did not, on the doctrine of the Eucharist, contradict each other, nor each one contradict himself, i. 38, 39. Their principles of biblical interpretation stated, some highly allegorical, others not so, i. 40-42 ; x. 2-13. Often misguided by an imperfect version of the Old Testament, and, in consequence, made singular misapplication of texts to the Lord's Supper, i. 44. Their defective views of veracity in regard to those whom they had to instruct would rather lead them to over-state than under-state any doctrine which they wished to commend, and their weakest statements of any doctrines are more likely to express their simple belief than their strongest, i. 43-45. Ought to be so understood on the doctrine of the Eucharist as not to make them contradict themselves, and to be so cited as to leave in harmony their plain teaching respecting it, i. 46. Some of them men of great learning, and most of them of keen and highly cultivated intellects, i. 48. Some of the best of them had no knowledge of the Hebrew Scriptures, and sometimes made singular mistakes in their expositions, ii. 8. To know what is their doctrine on the Eucharist, three of the most able of them are amply competent to give it, i. 32 ; xiii. 2. Generally teach that the consecrated elements are types, symbols, sacraments, mysteries, images, signs, figures, &c, of the body and blood of Christ, x. 48-54. Did not, however, teach as Paschasius did, and his disciples now do, that the types,

&c., were those things of which they were the types, &c., or were types, &c., and realities at the same time, x. 54-60. Most explicitly teach that Christ, His body, or flesh and blood, can be as really received in His words as in His sacraments, xi. 16-28, 31-38. Commonly represent Christ and His blessings under the metaphor of bread, not meaning sacramental bread, but the bread of which the sacrament was a sign, xi. 39-67. Teach that while Christ can be received, or His body and blood in the Holy Scriptures, as well as in His sacraments, the sacraments are no more in themselves that which they represent or signify than is the written or spoken word of God, xi. 68-79. Some understood the words of institution as if Christ had said, 'My body is this bread,' 'My blood is 'this wine,' xi. 45-47; xii. 51. Dr. Wiseman and Roman Catholics generally maintain that if Christ had said of bread that it was His body, He spoke figuratively. This is what the Fathers generally maintain, xii. 10-13. So speak of the words of institution as plainly to show that they could not have been understood the phrases literally, xii. 33-39. Regarded the wine, or fruit of the vine, of the Eucharist as standing in the same relation to the blood of Christ as He stood in relation to the 'true vine,' and that the wine was no more really blood than He was really a vine, xii. 55-62. Their expositions of the sacraments to the newly baptised, xii. 100-118. Represent all Christian sacrifices as being purely spiritual, xii. 133-176.

Fisher, a Roman Catholic, considers that if Christ had said 'Bread is my 'body,' as all the Fathers teach, He spoke figuratively, xii. 10.

Form. 'Under the form of bread,' &c., so much used by Dr. Pusey and his disciples to express and teach their doctrine, in its earlier use by the Fathers did not express it, ix. 64; x. 57, 58, 61-87.

Freeman, *Archdeacon*. His unaccountable attempt to prove that the opinions of Paschasius and Bertram, which were plainly contradictory, were not actually contradictory, considered and exposed, ix. 55, 56. To account for the elements being made Christ's body and blood would make Christ the actual consecrator, to which it is

answered, Whatever He may do invisibly and spiritually, He does not perform the outward and visible act, which it is shown was performed by the communicants generally, xii. 75-93.

Frudegard. His citation from Augustine and the failure of Paschasius to answer it, viii. 9.

Fuerst, in his modern Hebrew Lexicon, explains certain phrases in which the word covenant occurs figuratively or elliptically, and plainly contradicts the new interpretation of Dr Wiseman and Dr Pusey, iii. 28, 54.

Fulgentius teaches on the authority of fathers earlier than himself, that before communicants can partake rightly of Christ's body and blood in the Eucharist they must have savingly participated of them before, and thus receive what the consecrated elements represent or signify, vii. 44; ix. 107; xii. 115, 116.

Gaudentius directly contradicts beforehand the novel interpretation of the words, 'It is the Lord's passover,' as propounded by Dr Wiseman, Dr Pusey, and Bishop Wordsworth, iv. 31. Requires our Lord's discourse concerning eating His flesh and drinking His blood to be interpreted figuratively and spiritually, not literally, vii. 65. Says that wine, which is offered in the figure of Christ's passion, is His blood, that the Eucharist is a pledge of His presence, and that bread and wine are taken in figure of Christ's body and blood, x. 51. Teaches that in the Eucharist the communicants both consecrate and sacrifice as well as the priest, xii. 90; and that Christian sacrifices are purely spiritual, xii. 144. With some other fathers considers that to eat the body of Christ includes the receiving of the whole body of the Scriptures, xi. 25, 111; xiv. 39. His statements respecting the Eucharist partially cited and unfairly represented by Dr Pusey, x. 68; xi. 111; xii. 50, 108.

Geddes, a modern Roman Catholic commentator and translator of Holy Scripture, as well as all other commentators, contradicts Dr Wiseman's novel interpretation of 1 Sam. xi. 2, iii. 40; as also both his and Dr Pusey's interpretation of Ex. xxx. 16; iii. 48.

Gelasius, a Bishop of Rome, maintained a doctrine in regard to the sacrament fatal to the Paschasian

heresy, and especially as held by Greek and Roman Catholics, xii. 128-132.

Gesenius, in his Hebrew Thesaurus, under the Hebrew word covenant, explains those phrases where it occurs, which Dr Wiseman and Dr Pusey, for the first time in the history of biblical interpretation, regard as literal forms of speech, figuratively or elliptically, iii. 24-27, 35, 36.

Geste, *Bishop*, his testimony respecting the 29th article, shows that Archbishop Parker could not have taught therein that the wicked do receive in the consecrated elements the real body and blood of Christ, as Dr Pusey alleges, ix. 133.

Gladstone, *The Hon. W. E.*, shows that Augustine commonly uses the word sacrament as denoting the sign alone, and not including the thing signified, as in the Church of England Catechism, x. 14.

Gregory the Great by anticipation, plainly contradicts Dr Wiseman and Dr Pusey in holding that Christ's flesh can be eaten by believing, xiii. 68.

Gregory, Nazianzen, directly contradicts the new interpretation of the words, 'It is the Lord's Passover,' as introduced by Dr Wiseman, Dr Pusey, and Bishop Wordsworth, iv. 28.

Hamilton, Bishop, requires a very stringent literal interpretation of the words of institution which he does not practically carry out, ii. 5. His doctrine on the Lord's Supper shown to be the same as that of Roman Catholics, vi. 1. Misinterprets the words *to do*, as employed in connection with the Lord's Supper, and to confirm his misconception, cites a series of texts, which do not even contain the thing for which he cites them, vi. 2-7. His opinion that Christ conferred a priestly office from Himself on His disciples, with power to transfer the same office to others, shown to have no foundation in Scripture, vi. 11; that so far from Christ constituting the apostles and those who came after them, exclusive sacrificers, as the Bishop teaches, as in the Jewish, so in the Christian Passover, all the communicants had the right and privilege of *doing* the remembrance, vi. 12-18. His notion of Christ's sacrifice being continued, alike refuted by the nature, both of the Jewish and Christian Passovers, and

other Scripture evidence, vi. 19-29. Appears to confound the Passover rite with the great day of atonement, vi. 19. Conveniently misapplies the modern definition of a sacrament, which is Zwinglian in its origin, to teach that the elements are not only the outward sign, but that they are, or contain, also the things signified, ix. 9, 10. Maintains with Roman Catholics, and contrary to the Fathers, that the act of consecration consists in pronouncing the words of institution, xii. 72. Teaches that a minister, who is of the apostolical succession in administering the sacrament of the Lord's Supper, has delegated to him the highpriesthood of Jesus Christ, which is directly contradicted by Chrysostom, Rabanus Maurus, Ecumenius, and Theophylact, who maintain that when Christ had offered one sacrifice for sins He ceased to minister as a priest, and therefore needed no successors to His office, vi. 25-27; xii. 94.

Harding, a Papist, in his controversy with Jewel, assumed from the use of the present tense, in the words of institution, that the sacrifice of Christ is continuous, an argument reproduced by Dr Pusey, ii. 10.

Hook, Dean, states that the principles of Anglicanism were not recognised in the Church of England until the year 1661, i. 7. His misinterpretation of several texts in relation to the sacrament of Baptism stated and corrected, iii. 84-112. His defence of Dr Pusey's doctrine of the real presence with his mystification of the sacrament or mystery of the Eucharist, ix. 32, 33.

Hooker, misrepresented by Bishop Browne, in making it appear that He regarded the consecrated elements as being profoundly mysterious, ix. 36. Contrary to Bishop Browne, makes no distinction between Zwinglians or sacramentarians and other Protestants. Classes himself and his Church among the sacramentarians, and denies that the sacraments contain grace, ix. 36; xiv. 7-9.

Ignatius gives a figurative interpretation of the phrases respecting eating the body and drinking the blood of Christ, vii. 52, and it is plain that he believed Christ's body and blood could be received otherwise than sacramentally, xiii. 20.

Irenæus calls the consecrated ele-

ments antitypes of the body and blood of Christ, x. 49. His extraordinary belief of the abundance of wine after Christ's second coming for the use of the risen saints on earth, which wine, according to Dr Pusey, is to be sacramental, and every drop to contain whole Christ God and Man, xii. 30, 31. So speaks of Christian sacrifices as plainly to show that he conceived of them as being purely spiritual, xii. 137, 159.

Jerome plainly contradicts beforehand the new interpretation of Dr Wiseman, Dr Pusey, and Bishop Wordsworth on the words, 'It is the Lord's passover,' iv. 30. Teaches that in the Eucharist the sacrifice of Christ is not continued or repeated, but only called to mind, vi. 28. Explains the eating of Christ's flesh and drinking of His blood spiritually and figuratively, not literally, vii. 63, 64. Distinctly teaches that Christ can only be present on earth until His second coming in His Divinity, ix. 79. His teaching respecting the participation of Christ subversive of the Paschasian doctrine that Christ may be received by the wicked not only in the sacrament, but in reality also, ix. 95. Says wine is offered in the type of Christ's blood, that in wine the type of His blood is fulfilled, and that Christ represented the reality of His body and blood as Melchizedek had done in prefiguration of Him, x. 51. Teaches in regard to sacraments that he who has received them has the inherent right to administer them, xii. 87. Cannot be learned from him that Christian sacrifices were any other than purely spiritual, xii. 143, 168. Inculcates the same outward reverence for the vessels containing Christ's body and blood, and the things covering them, as he does for the body and blood, plainly showing that although the elements were called body and blood, he did not regard them as being really so, xii. 98. Could not have conceived of Christ being actually present in the consecrated elements, from the fact that he speaks of keeping the passover with Christ above, xii. 121. Speaks of being baptized in the blood of Christ, ix. 107. Teaches very plainly that the same body and blood which is received by the faithful in the Eucharist can be received also in

the reading of the Scriptures, xi. 35. Speaks of Christ Himself being received under the metaphor of bread, without so much as alluding to sacramental bread, xi. 60. His language in relation to the Eucharist misinterpreted by Dr Pusey, xii. 45, 46. Says that Christ transfigured His own body into bread, xi. 46; xiii. 53.

Jewel, Bishop, teaches that Baptism in the Christian Church is precisely analogous to circumcision in the Jewish Church, iii. 87. Denies that any ancient Father ever taught that 'do this,' meant 'sacrifice this,' vi. 13. Explains a spiritual participation of Christ in the Eucharist after the manner of Zwingle, ix. 38, 41. His views of the teaching of the Fathers of the first six centuries in regard to the doctrine of the Eucharist exactly contradictory to those of Dr Pusey, xiv. 1-4.

Justin Martyr shows that in the Eucharist the sacrifice of Christ is not continued or repeated, but brought to mind, vi. 28. Speaks of no other Christian sacrifices than those which are purely spiritual, immaterial, and common to all Christians, xii. 136, 157. Shows that in the Eucharist all the communicants are priests, consecrators, and sacrificers in common, xii. 84.

Keble, Rev. John, M.A. correctly shows, that according to the teaching of the Fathers, they used the phrase, 'The Word,' sometimes for the Scriptures, and sometimes for the person of our Lord, xi. 9, 10. Believes that as God and man is one Christ, so the consecrated bread and wine, and the body and blood of our Lord are one sacrament, xiv. 48.

Kuinoel. His exposition of a part of the words of institution, iii. 62.

Lactantius in the most definite form repudiates all sacrifices as performed by Christians, excepting such only as were purely spiritual and immaterial, xii. 164.

Lanfranc, Archbishop of Canterbury, one of the first defenders of the heresy of Paschasius in regard to the doctrine of the Eucharist, in his answer to Be-renger, a maintainer of the catholic doctrine who had cited a passage from Augustine, used uncatholic phraseology which Dr Pusey actually cites as the words of Augustine, viii. 73. To make his doctrine agree with that of Augustine, maintained that the real

flesh and blood of Christ which he believed to be in the elements, were symbols of His visible palpable body, x. 66.

Lee, Dr., Hebrew Professor, in his Hebrew Lexicon, gives no such meaning to the word covenant as that assigned to it by Dr Wiseman and Dr Pusey, iii. 52. So explains the word passover in Ex. xii. 11, 27, as to be subversive of the new interpretation given to it by Dr Wiseman, Dr Pusey, and Bishop Wordsworth, iv. 45.

Leo I. condemns by anticipation the Doctrine of Dr Pusey and the Paschasians generally as antichristian, viz., that Christ's humanity can be present after the manner of a spirit, ix. 77.

Liddon, Canon, with twenty other clergymen, confesses his belief of the presence of Christ's body and blood in the consecrated elements, xiv. 33. His groundless charges against the Eucharistic doctrine of Zwingle and his unfair statement of it, xiv. 32-38. His belief that Christ is present in the Eucharist not only spiritually, but in His glorified corporeity, considered and answered, xiv. 41-44. His attitude or position at the Lord's table, which, contrary to the laws of his Church, he persists in, considered in the light of antiquity, and shown to be superstitious and irreverent, xiv. 45-47. Would seem to assign to the sacrament of the Eucharist the office of the Holy Ghost, xiv. 48.

Luther, as regards his Eucharistic doctrine, was practically a Zwinglian, xii. 7; xiv. 49.

Lyra, Nicolas de, a Roman Catholic Commentator, regards the phrase, 'Blood of the covenant,' as being elliptical, iii. 16.

Makonochie, Rev. A. H. His novel and foolish notion disposed of, viz., that as God breathed into man the breath of life, so the Holy Ghost breathes over the bread and wine, and they become the life-giving body and blood of Christ, v. 2; ix. 58.

Mercerus understood the phrase in Lev. ii. 13, as elliptical, iii. 54.

Moberly, Bishop of Salisbury, admits that Baptism might be administered by the laity, but denies that they might administer the sacrament of the Eucharist. It is shown, however, that the very same evidence on which he

grounds the inherent right of the laity to administer the one sacrament, equally proves their inherent right to administer the other, and that so administered would be valid, xii. 84-93. Holds the doctrine of the real objective presence of Christ's body and blood in the consecrated elements to be unquestionably the doctrine of the Church of England, although in the same sentence he admits that it is denied by such leading Anglican divines as Hooker and Waterland, xiv. 52-55, 57, 58. Binds those who deny that there is a real presence in the consecrated elements to a rigid literal interpretation of the words of institution, but takes the liberty himself of departing from his own stringent rule, and interprets the words as if Christ had said, 'This is my *spiritual* body,' which word is neither implied nor understood, xiv. 57. Very awkwardly explains away the meaning of the word objective in relation to the real presence in the elements, and would give the impression that every one holds the presence to be objective except the merest Zwinglian, but, nevertheless, in a recent edition of his Lectures, has thought it prudent to withdraw the word objective, and replace it by another, xiv. 59.

Mystery, and its cognates, used by the Greek Fathers in relation to the Eucharist and sacraments generally, in the same sense as employed by heathen writers. It was not pretended that the heathens regarded their mysteries as actually containing that of which they were mysteries, no more ought it to be pretended that the Christian mysteries were, or contained that of which they were the mysteries, ix. 19-22. As used in the New Testament, has no such meaning as that attached to it by Romanists and Romanizers; and it is not likely the Fathers, in using a word from Scripture, would give a meaning to it not given to it there, or by heathen writers, ix. 17, 18. The mysteries or sacraments, especially what was material in them, were concealed from the uninitiated, ix. 24, 25, 30. The mysteriousness of the mysteries assumed by the disciples of Paschasius and High Anglicans contrary to the Fathers, ix. 31-36.

Nowel, in his Catechism, which

passed both houses of Convocation, states views on Baptism essentially different from those of Romanists and of High Anglicans, and teaches that what circumcision was in the Jewish Church, baptism is in the Christian Church, iii. 88. Distinguishes between the sign and the thing signified, iii. 99.

Neander. His historical account of the Eucharistic controversy, viii. 1.

Ecumenius states that Christ, after He had offered Himself once for the sins of the people, ceased to offer or sacrifice as a priest, from which it is inferred that Christ, in that office, needed no successors or representatives, vi. 26. Cites a passage from Irenæus, from which Dr. Pusey supposes he has evidence of his own doctrine; but it is not so, xiii. 23.

Oleaster explains the phrase in Lev. ii. 13 elliptically, iii. 54.

Origen, contrary to Dr. Wiseman and Dr. Pusey, interprets the words 'This is my covenant' elliptically, iii. 44. Considered Christian Baptism to be parallel to Jewish Circumcision, iii. 79; and that before Baptism can be rightly received, the recipient must receive the things represented by it, iii. 109. Fully and critically by anticipation, contradicts the very uncatholic interpretation of the words, 'It is the Lord's Passover,' as given by Dr. Wiseman, Dr. Pusey, and Bishop Wordsworth, iv. 26. Shows that in the Eucharist the sacrifice of Christ is not repeated or perpetuated, vi. 28. Teaches most distinctly that Christ's discourse respecting eating His flesh and drinking His blood must be understood none otherwise than figuratively, and that the Jews who were offended at Christ were not so foolish as to understand Him literally, vii. 55-57. Most distinctly speaks of Christ's continual bodily absence from this world until His second appearing, and represents those as not of God who would dissolve or do away with the body of Christ, which they do who like Dr. Pusey and the disciples of Paschasius maintain that the body can exist after the manner of a spirit, ix. 76, 79. Plainly teaches that unworthy communicants do not receive the reality of the sacrament or the thing signified thereby, ix. 93. Lays down certain rules for the interpretation of figurative language, especially in re-

lation to a participation of Christ, which are quite fatal to the gross conceptions of Dr. Pusey and Dr. Wiseman. x. 2. Calls the consecrated bread Christ's typical and symbolical body, and speaks of the consecrated elements generally as images of Christ's body and blood, x. 49. Calls the Holy Scriptures by the same title as he calls the Lord Jesus, viz., 'The Word;' and teaches that Christ can be received in the Scriptures as in His sacraments, xi. 9, 14. Considers all Christian sacrifices to be spiritual and immaterial, and to be offered by the mind only, xii. 139, 162.

Paschasius, in the ninth century, first definitely introduced the doctrine of the real presence of Christ's body and blood in the consecrated elements, and was fully refuted by Bertram and Rabanus Maurus, viii. 1. Taught that in the consecrated elements there is no other than the flesh and blood of Christ, the flesh which was born of Mary, and suffered on the cross. Interpreted the words of Christ respecting His body and blood both in the sixth chapter of St John and in the words of institution literally, viii. 6. His citation from Ambrose well answered by Bertram. Uses the words 'spiritual,' 'spiritually,' 'sacrament,' 'sacramentally,' 'mystery,' 'mystically,' in a new and uncatholic sense, and herein is followed by Dr. Pusey, viii. 21, 26. Teaches that the body of Christ (meaning the consecrated elements) is not corrupted after being received, viii. 22, which is well answered by Bertram and Rabanus, who maintain that it is corrupted, viii. 22, 23, 30. Considered Christ's presence to be visible after some such manner as that held by Mr. Bennett, viii. 29. Would make it appear that the sacrament as a figure or image is at the same time the reality also, viii. 38, 39. His Eucharistic doctrine as stated by Dupin, viii. 39. His doubtful citations from Augustine accepted by Dr. Pusey as genuine, viii. 41. Believed that in the sacrament of the Eucharist Christ had been seen in a visible form in the shape of a lamb, in the colour of flesh and blood; and that a presbyter had seen Christ in the sacrament, had taken Him into his arms and kissed Him. and afterwards ate Him in the form of bread, viii. 71. Paschasius and all his

disciples, contrary to all antiquity, maintain that the sacramental elements are not only signs, but have or contain within them the real body and blood of Christ, ix. 13. Paschasius, like his disciple Dr Pusey, considered that Christ was born without opening the womb, ix. 48. His doctrine flatly contradicted by the plain teaching of Augustine, ix. 81. Paschasius and his disciple Dr Pusey out of the whole extent of the writings of the Fathers, only cite one passage, which is from Ambrose, in which the body of Christ is spoken of as a Spirit, and as interpreted by its context, and by Bertram, is subversive of their doctrine, ix. 84; xiii. 40.

Phillimore, Sir Robert. His attempt and failure to show that Mr Bennett held the same doctrine as Bertram, and therefore the same as that held by Cranmer and Ridley demonstrated, ix. 57-68. His misconception respecting Augustine's definition of a sacrament, as moulded by Lombard, being made the basis of the doctrine on the sacrament in the Catechism, and his great mistake in assuming that Mr Bennett's doctrine is that of Augustine, x. 15-18. The definition of a sacrament in the Catechism shown to be Zwinglian, and not Augustinian, x. 21-24. His entire failure to prove that Mr Bennett's Eucharistic doctrine is that of Cranmer and Ridley because it is that of Bertram, for it is shown not to be the doctrine of Bertram, but the doctrine of Paschasius, x. 80-82. Adduces evidence from Canon Liddon's Bampton Lectures in favour of Mr Bennett's doctrine of the real presence, xiv. 32; and justifies it by the like doctrine of Dr Moberly, the Bishop of Salisbury, whom he introduces with words of high commendation, xiv. 51-54. His explanation of the word 'objective' in relation to the presence in the Eucharist, is contradictory to that of Bishop Moberly's, xiv. 59.

Presence of Christ in the Lord's Supper. By the Reformers the presence is said to be spiritual, and was thus defined by them to exclude the doctrine of the real presence as held by the Romanists, and was so understood by them and the Lutherans, ix. 37-43. The Fathers, so far from conceiving, as Dr Pusey does, that Christ invented and contrived a mode in

which his real body could be present in the consecrated elements, are at great pains to account for the absence of His body until His second coming, ix. 75-81. The Fathers so speak of Christ's spiritual presence, or being present spiritually in the Eucharist as to exclude the notion as held by Roman Catholics and Dr Pusey, of the real presence of His body and blood, ix. 82-95.

Primacius teaches that in the Eucharist the sacrifice of Christ is not continued or repeated, but only called to mind, vi. 28.

Protestants. Many have almost ceased to use the sacramental language of the Scriptures and the Fathers in consequence of the Romanists having misrepresented and perverted it, so that it has come to pass that some Protestants regard the language itself as Romanistic and those who use it as Romanizers, xii. 109.

Pusey, Dr. The unbounded confidence placed in the truth of his doctrine by Ritualists and some High Anglicans with illustrations, i. 2-4. His writings on the Eucharist fragmentary; the deficiency supplied from his brethren and disciples, i. 26. His extracts from the Fathers for the most part consist of a string of sacramental phrases where the signs are honoured with the titles of that which they represent or signify, and are no better than a line of advertisement a hundred times repeated with only little variation, i. 33. Is practically in the English Church in regard to his teaching on the Eucharist in the nineteenth century what Paschasius was in the ninth century in the Roman Church, § 31. His unaccountable conception of the nature of Eucharistic controversy partly explained and accounted for, ii. 1-4. His statements in regard to interpreting the words of institution literally given and his theory of interpretation shown to be contrary to the analogy of Scripture. An instance given of a gross violation of his own rule, ii. 5, 6. His literal interpretation of the words of institution shown to be unscriptural and plainly contradictory to all antiquity, ii. 10-15. His stringent rules considered for the literal interpretation of the words of institution, and shown to be violated by himself in that he

takes the words in one aspect for less than they really say, and in another for more than they really state. The bread not being the body which was crucified, nor the wine the blood which was actually shed by the soldier's spear; nor was the body which He gave, His Divinity and the blood as shed was neither soul nor Divinity; yet he maintains that the consecrated bread and wine as received by the communicant is each and every particle of each whole Christ, God, and man. His most marvellous miracle, by which the marvels are accomplished, shown to be void of all the characteristics of a miracle, ii. 16-31. His literal interpretation of the words of institution, as stated in his own words shewn to be as non-literal as possible, ii. 29. Injured his health in the defence of Archdeacon Denison, i. 3. His misrepresentation of Waterland and his groundless airs of assumption, iii. 5, 6. Inclined rather to receive the continuation or perpetuation theory of Christ's sacrifice once offered, ii. 12. His attempt at fixing a new interpretation after the manner of Dr Wiseman upon several sacramental phrases which until very recently had been regarded as⁷ being either figurative or elliptical, by which new interpretation they are made literal forms of speech, and consequently in that aspect unsuitable to illustrate the words of institution, iii. 45-64. Shown to violate his own rule in not understanding the phrase, 'This cup is the New Testament' literally, iii. 65. His exposition of the three sacramental phrases of the New Testament (Rom. vi. 3, 4; Col. ii. 12; Titus iii. 5.) by which he would make it appear that they are not cases to illustrate the figurative form of expression in the words of institution, stated and refuted and proved to be such cases of illustration, iii. 76-115. An examination and illustration of his simple statement in regard to the words of institution that a sentence must be figurative in some part of it, or it is not figurative at all, iv. 1. After the manner of Dr Wiseman would have his readers regard the phrase 'This is my body,' as literally as the phrase 'The Word was God,' iv. 3. Like Dr Wiseman, and contrary to all antiquity as well as all subsequent commentators, would

explain away the elliptical character of the phrase, 'It is the Lord's passover.' The means by which he would accomplish his task, critically considered and shown to be both unscriptural and uncatholic, iv. 45-47. Treats Zwingle as shamefully as Dr Wiseman does, iv. 48; xiii. 75. His doubtful analogy between man's body and soul, and between bread and Christ's body, stated and refuted, v. 1-6. His Marcionite opinion that Christ had such a body that it might be in consecrated bread without being known to any of our senses, shown to be contrary to the Scriptures, v. 7. His misapplication of I Cor. x. 16-21 in favour of his doctrine, corrected and the whole shown to be not in favour of it, but against it. Also his partial and unfair statement of the view of Chrysostom on the above text, stated and corrected, v. 8-16. His teaching on the Eucharist incomplete and fragmentary and requires to be supplemented to give a full account of the Paschasian doctrine on the Eucharist, vii. 1. His misconception respecting a believer actually having eternal life pointed out, vii. 33-40. His misrepresentation of the Eucharistic doctrine of Bertram in giving a partial account of his doctrine and assuming that he teaches the doctrine of the real presence as held by himself and Paschasius, viii. 3-5. His apparent voluntary ignorance, viii. 9. Cites a passage from Bertram, as if it contained his own doctrine, whereas it is like that of Zwingle, and is repudiated by Paschasius, viii. 10. Is most directly refuted by Bertram in regard to the doctrine of the real presence, viii. 17, 18. His futile attempt to harmonise Paschasius and Bertram on the doctrine of the real presence, viii. 19-26. Like Paschasius, uses the words 'spiritually,' 'spiritual,' 'sacrament,' 'sacramental,' 'mystery,' 'mystically,' in an uncatholic and private sense, viii. 21, 26; ix. 12, 20, 37-43. Brings Bertram into harmony with Paschasius and himself by a gross perversion of the plain language of Bertram, viii. 23. Most outrageously cites language to prove his doctrine used by Lanfranc in answer to a passage cited by Serenger from Augustine, as if it were Augustine's, viii. 73; x. 39-41. Assumes, without proof, that his doc-

trine of the Eucharist has been believed by the whole of the early Church, ix. 1, 2. In his string of quotations from the Fathers to prove the real presence of Christ's body and blood in the consecrated elements, the word 'presence' in that connection does not appear to occur, his citation from Chrysostom on that point being misrepresented, ix. 4, 5. His belief of the real presence of Christ in the elements as stated by himself, as also his belief of a symbolic presence, ix. 7, 8. Conveniently misapplies the modern definition of a sacrament, which is Zwinglian in its origin, to teach that the elements are not only the outward sign, but become, or are made to contain, the things signified also, ix. 9, 10. Uses the sacramental words of the Reformers, but attaches thereto an alien meaning, ix. 20, 21, 52. Attributes an unfounded motive to Jerome and Augustine, from the manner in which they cite Scripture in relation to the Eucharist, ix. 25, 26. His outrageous assumption that such phrases in the Prayer Book as 'a heavenly and 'spiritual manner' are expressive of his doctrine of Christ's body being present in the elements after the manner of a spirit, ix. 44. His Marcionite and Valentinian conception of Christ being born with a spiritual body, and during life and after death acting in the same, shown to be refuted by his own chosen witnesses, ix. 44-49. His argument, founded upon a supposed interpretation of the Docetæ and Gnostics, turned against himself, ix. 49. His opinion that Christ's body is present after the manner of a spirit ridiculed by Dean Goode, ix. 53. His attempt and utter failure to show that his doctrine of a spiritual presence was like that of Bertram, fully exposed, ix. 54-68. Assumes without proof, and contrary to Holy Scripture and the Fathers, that Christ invented and contrived a mode in which His real body and blood might be present in the elements, ix. 71-81. His weak effort to prove in his sermon his notion of Christ's spiritual presence in the Eucharist, exposed, and his apparent abandonment of the effort in his larger work, pointed out, ix. 83. His utter failure to prove from the Fathers that the

wicked receive in the consecrated elements the body and blood of Christ, demonstrated, ix. 83-137. He and his master Paschasius, out of the voluminous writings of the Fathers, can only cite one passage, which is from the writings of Ambrose, in which Christ's human body is called 'the body of a 'divine spirit,' which, as considered in the light of the context, and as well explained by Bertram, is really against the Paschasian heresy, ix. 84; xiii. 40. His own doctrine of the real presence as stated by himself, ix. 85, plainly refuted by the plain teaching of the fathers, ix. 88-92. Tries to make out his doctrine of the real presence by accepting the word sacrament as used by the Fathers, not as defined and understood by them, but as defined in the English Church Catechism, and again, by accepting the sacrament, not as there defined in two parts, but as defined in three, and outrageously assumes, contrary to the plainest evidence, that this was the sacramental theory of Augustine, ix. 96-108. His distinction between the grace or virtue of the sacrament and its reality is plainly contradicted by the direct teaching of Augustine, and his making the virtue of the sacrament more important than its reality is plainly contradicted by his Master Paschasius himself, ix. 102. This part of his doctrine is directly contradicted by Bede, Bertram, and Rabanus Maurus, who make no distinction between the grace or virtue of a sacrament and its reality, ix. 102. His definition of the sacrament being different from that of other sacraments is a plain contradiction to the definition of that of Augustine, Isadore, Bertram, and Rabanus Maurus, ix. 103. In this definition, not only contradicts the teaching of the Fathers generally, but some Fathers in particular, who not only define the two sacraments after the same manner, but almost regard the two sacraments as one, ix. 106, 107. The evidence he attempts to adduce in proof that wicked communicants receive in the sacrament not only the sign, but the thing signified, stated, and fully refuted by his own chosen witnesses, ix. 108-136. Demonstration of his abortive attempt to adjust the sacramental doctrine of Augustine, with the

heresy of Paschasius, by falsely attributing to Augustine a distinction between receiving Christ and eating Him, ix. 110, 111, 121, 126, 134-136. His misrepresentation of the teaching of Archbishop Parker in regard to the wicked receiving the thing signified in the sacrament of the Eucharist and through him, his gross misrepresentation of the doctrine of Augustine on the same subject, ix. 127-136. His slender expedient justly exposed of endeavouring to impose upon his readers by selecting a few sacramental phrases out of a hundred folio volumes, and italicising the little words *in, under, &c.*, by which the reader might be led to infer that *in* bread, *in* type, *in* the cup, &c., &c., is the real body or real blood of Christ, x. 30-45. Cites spurious passages both from Augustine and Chrysostom on which he would found his doctrine of the real presence, x. 38-42. Admits that the Fathers generally regarded the consecrated elements as symbols, types, antitypes, figures, images, &c., of our Lord's body and blood, but maintains that they were at the same time the things of which they were the symbols, &c., which is shown to be most contrary to the teaching of the Fathers, x. 47-58. The much-hackneyed phrase, 'Under the form of bread and wine,' by him and his disciples, fully examined and shown not necessarily to teach or imply their doctrine, but from its earliest usage appears to have been used as equivalent to such phrases as 'under the sign,' 'in the type,' &c., &c., x. 61-70. Professes to take the sacramental language of the Fathers literally, but only does so when it suits his purpose, x. 43. Misstates the Eucharistic teaching of the Reformers, x. 55. The phrase 'under the form of,' as used by Bertram, shown not to teach Dr Pusey's doctrine, as he considers it does, x. 74-79. His opinion concerning what he considers to be a sacramental action of the Eucharist, namely, the breaking of the bread and pouring of the wine, shown to have no foundation in Holy Scripture, and to be contrary to the Fathers, x. 89, 90. Assumes, without proof, and contrary to the teaching of the Fathers, and especially of Augustine and Theodoret, that the sacraments of the Christian Church contained more

of the things signified than did those of the Jewish Church, xi. 1-7. Is careful to select those parts of the Fathers where their language implies the spiritual presence of Christ in the Eucharist, but takes no notice of the more numerous passages where they speak of Christ's presence without the sacrament, xi. 8. Sometimes regards what is said by the Fathers of Christ's body, the Church, as being said of Christ's body which was born of Mary, xi. 69. The most decisive passage which, in his judgment, he can cite from Augustine in favour of the real presence, does not really teach, that doctrine but refutes it, by ranking the sacrament of Christ's body and blood with such significant as those which convey to the human mind the Word and Will of God, xi. 69. According to Dr Pusey's account of the school of Calvin, in regard to the Eucharist, many of the Fathers appear to have been of it by anticipation, xi. 110. He fully admits the very same presence to be in the consecrated elements as that held by the Roman Catholics, but comes to that conclusion in a less simple and more absurd manner, so that, according to his disciple, Mr Cobb, the plain doctrine of transubstantiation is more simple and less absurd than that bread, without changing its substance or nature, can at the same time become another substance, and be really bread and really Christ's body at the same time, xii. 14, 15. His changed views, holding the doctrine of transubstantiation as held by the Greek Church, which doctrine is essentially the same as that of the Roman Church, xii. 16-23. His extraordinary credulity in believing that some of the Fathers considered that after the second coming of Christ wine would be produced in such abundance as that a vine at one growth would produce as much wine as would cover the surface of the globe 40 miles deep, and that it was to be only for the sacramental use of the risen saints, every drop of which to contain whole Christ, God, and man, xii. 24-31. His failure to prove that Tertullian, by using the word 'represent' in regard to the Eucharistic bread, thereby intended to teach that by it Christ was actually made present in it, demonstrated from the writings of Tertullian,

xfi. 40-44. The liberties he takes with a plain passage from Jerome to prove that he believed the Paschasian doctrine of the real presence, considered and shown to be most unwarrantable, xii. 45-47. By implication, charges several of the Fathers with using a sophism by instituting a comparison between the phrase 'I am the true vine' and the words of institution, xii. 52, 54-62. Contradicts his earlier teaching, and appears to adopt the form of the doctrine of the real presence as held by Dr Wiseman, xii. 52, 53. Regards Cyprian as being inspired, yet nevertheless garbles his testimony, xii. 57, 58. Misrepresents the teaching of Jerome respecting the act of consecration by giving only a part of his testimony, which, when fully given, is not in favour of Dr Pusey's doctrine, but against it, xii. 67-72. He and his school, who assume that the act of consecration consists in pronouncing the words of institution, are contradicted by the plain teaching of the Fathers, and the assumption is contrary to Scripture, xii. 72, 73. Misstates the real teaching of Augustine by an unfair translation and by citing his sentiments partially, and thereby making it appear that Augustine is speaking of the body of Christ only, whereas he is really speaking as much of Christ's body of believing people, xii. 112, 113. Assumes that the patristic evidence of his doctrine of the real presence is perfect and complete, and if so, doubtless it would not be possible to adduce any evidence against it; but so far from this being the case, proofs most undoubted are adduced which are quite fatal to his doctrine. The importance of his evidence, however, is somewhat weakened by his limited knowledge, which does not appear to have comprehended some of the best known passages of the Fathers which tell most against his doctrine, xiii. 1. His special citations from those Fathers whose writings are more especially examined in this work, considered and shown not to teach his doctrine, xiii. 2-72. These special extracts had for the most part been made by Roman Catholics for the same purpose, xiii. 6, 9, 12. Many of his extracts from Origen, had they been given more at length, would have been seen not to be favourable, but antagonistic to his doctrine,

xiii. 12. His doctrine ignored by many of the Fathers who, although they speak of kindred subjects, and some of them professedly dwell upon what is fundamental to a Christian, do not so much as allude to the Eucharist, xiii. 13-19, 31, 32. Cites a passage in his sermon from Justin Martyr unfairly, xiii. 21. Quotes Cyprian, where he shows the relation of the consecrated elements to Christ's body and blood, but omits to quote the more striking passages in Cyprian, where he speaks of the relation of the consecrated elements to Christ's body of believing people, xiii. 29. Misrepresents the teaching of Chrysostom by citing from it only partially, xiii. 64. What he denies of eating the flesh of Christ by believing, is affirmed by Gregory the great and Augustine, xiii. 68. The development of his teaching on the real presence from 1843 to the date of his last sermon, 1871, in which he maintains the Roman Catholic doctrine of the real presence, as held by Dr Wiseman, xiii. 73, 74. The force and folly of his canon of interpretation of the sacramental language of the Fathers, displayed, xiii. 77-79. Thinks that the doctrine of the Church of England is determined by that of the ancient Church, and in proof he adduces a canon of Convocation by the practical application of which he supposes he has proved his doctrine of the real presence to be that of the Church of England. It is shown, however, that Jewel, who framed the canon, and also acted upon it, came to an exactly opposite conclusion, and maintained that the doctrine of the real presence as held by Romanists, was no doctrine of the early Church, and publicly challenged the whole world to prove that for the space of six hundred years after Christ the people were then taught that Christ's body is really or substantially in the sacrament; or that His body is, or may be, in a thousand places or more at one time, xiv. 1-3. It cannot be honestly maintained that the doctrine of the real presence, as held by Dr Pusey, after the year 1552 was any part of the doctrine of the Church of England. She repudiated it, and in conjunction with eleven other Reformed Churches, avowed a doctrine absolutely subversive of it. xiv. 5. His reason for adding the

word *objective* as a definition of the presence in the consecrated elements, xiv. 59. Some of his unfair translations, partial quotations, garbled extracts, and inexcusable omissions, v. 16; vii. 62; viii. 28, 31, 36, 63, 64, 73; ix. 138, 153; x. 5, 34, 38-42; xi. 3, 19, 63, 76, 96, 111; xii. 45, 50, 55, 58, 112, 113, 117; xiii. 5, 12, 21, 25, 27, 29, 37, 38, 41, 42, 44, 47-50, 59, 60, 64, 68, 71.

Rabanus Maurus believed that the Christian passover was substituted in the place of the Jewish passover, vi. 10. Teaches that Christ after He had offered one offering ceased to sacrifice as a priest, vi. 25. Shows that the sacrifice of Christ is not repeated or continued, but is an absolutely past event, vi. 35; viii. 70. Maintains from the teaching of Augustine that our Lord's discourse concerning His flesh and blood must be understood figuratively and spiritually, not literally, viii. 9. The most famous commentator and divine of the ninth century, viii. 45. His refutation of the foolish notion of Paschasius respecting the indigestibility of the consecrated elements, viii. 47. Included Augustine's famous canon for the figurative interpretation of certain parts of Scripture founded upon the words, 'Except ye eat the flesh,' &c., in his elaborate book of instruction for the clergy, viii. 50. How this canon was regarded in subsequent times by Roman Catholics when the doctrine of the real presence had become the doctrine of the Roman Church, viii. 51. His accurate discrimination between bread of the sacrament and Christ, who is spoken of under the metaphor of bread, and the most certain distinction which he makes between the sign and the thing signified, showing that the wicked might receive the sacrament and not that of which it was a sacrament, viii. 53-60. Maintains, like Bertram, that the body of true believers is as much present in the sacrament of the Eucharist as the body of Christ is, viii. 61-65. Held, as Bertram did, that in the sense that the rock was Christ, in that same sense, and in no other, was the wine the blood of Christ, viii. 66. With Bertram, Isadore, and the ancient Church, described the sacraments of Baptism and the Eucharist as being four, viii. 67.

Considered the bread and wine of the Eucharist to be no more the real body of Christ than that Christ Himself was bread or a vine, viii. 68. His Eucharistic doctrine condemnatory of that of Paschasius and his disciples, viii. 71.

Remigius shows that the sacrifice of Christ is not a continuous act, but a definite, past event, vi. 34. So speaks of Christ being spiritually present in the Eucharist as to exclude the Paschasian notion of a real presence, ix. 73.

Rogers, so far from understanding the 29th Article in the perverted sense of Dr Pusey, illustrates and establishes what he considers to be its true teaching by the confessions of all the Reformed Churches, and especially the Zwinglian, ix. 130, 131.

Rosenmüller considered the phrase, 'This is my covenant,' contrary to Dr Wiseman and Dr Pusey, to be elliptical, iii. 30. Says the new covenant is sanctioned in the blood of Christ, iii. 61.

Ruffinus interprets our Lord's discourse respecting eating His flesh and drinking His blood, so as to show that he did not understand the words literally, but spiritually, vii. 66. Says very little respecting the Lord's Supper, but what he does say is fatal to Paschasianism, ix. 106; xiii. 32.

Sacrament of the Lord's Supper. In one aspect of it, a pledge and memorial in the bodily absence of Christ until His coming again, as Jerome and Bertram teach, ii. 18, 19. The words of institution, 'This is my body,' &c. better illustrated by strictly sacramental phrases than by sentences containing metaphors, iii. 5. Words of institution shown to be figurative or elliptical forms of speech, iii. 7, 8; iv. 6-8. The events commemorated in the sacrament are the accomplishment of what had been prefigured by the blood of the covenant of the Old Testament and the Jewish Passover, iii. 6. The phrase, 'This cup is the New Testament in my blood' by the like elliptical phrases of other parts of Scripture, such as 'Blood of the covenant,' (Ex. xxiv. 8; Heb. ix. 18). 'This is my covenant' (Gen. xvii. 10). 'Sabbath . . . perpetual covenant' (Ex. xxxi. 16, 17). 'The showbread a perpetual covenant.' (Lev. xxiv. 8.) 'Salt of the covenant.' (Lev. ii. 13.),

iii. 13-64. Illustrated also by sacramental phrases of the New Testament where the sign is called by that which it signifies, such as 'Buried with him by Baptism into death.' (Rom. vi. 3, 4.) 'Buried with him in baptism.' (Col. ii. 12.) 'By the washing (or laver) of regeneration.' (Titus iii. 5.) iii. 76-109. The words of institution, more especially the phrase, 'This is my body,' further illustrated by the words of institution of the Jewish passover, viz., 'It is the Lord's passover.' (Ex. xii. 11.) The new interpretation given to this latter phrase by Dr Wiseman, Dr Pusey, and Bishop Wordsworth, shown to be contrary to Scripture as interpreted by all the great Hebrew scholars, ancient and modern Commentators, and the universal consent of all antiquity, iv. 7-48. The words of institution, although verbally different in regard to the cup, yet precisely the same in meaning, iv. 5. The phrase, 'to do,' in relation to the Eucharist, shown from holy Scripture to have its meaning determined only by the context, vi. 8, 9. The analogy between the institution of the Jewish Passover by Moses, and the Christian Passover by Christ. Neither Moses nor Christ had any successors, and the rites in both cases were not exclusively priestly, vi. 11. Doing a remembrance, according to the teaching of the Fathers is not perpetuating or continuing Christ's sacrifice, but calling to mind the one sacrifice once offered, vi. 28. The sacrament of anything according to the teaching of the Fathers, is not the thing itself, nor does it include it, ix. 14-17. The universal practice of applying the words mystery and sacrament to the consecrated elements is probably derived from Scripture, ix. 18. The definition of a sacrament in the Church of England Catechism was probably derived from Zwingle and his immediate followers, x. 21-24. Sacrament or sign according to the plain and full teaching of Augustine is called by that which it represents or signifies, but is not the thing itself as Paschasius pretended, and as Dr Pusey and others now pretend, x. 27-30. The words, sacrament and mystery, in relation to the Eucharist, used synonymously by the Fathers, x. 46. Sacraments of the Christian Church were no more the things of which they were the sacraments than were the sacraments in the Jewish Church, xi. 4-7. The Fathers teach that Christ is as much present in His word as in His sacraments, and they honour the revealed word of God with the same title as they are wont to give to the second Person in the Trinity, viz., 'The Word,' which phrase they use interchangeably in relation to the Holy Scriptures and the Lord Jesus Christ, and accordingly, they regarded the Scriptures with the same outward reverence as they did the consecrated elements, xi. 9-30. If the language of the Fathers in relation to the Eucharist, must always be taken literally, as Paschasius and his disciples contend, then they speak more plainly and distinctly of the presence of Christ's body of believing people being in the sacrament than of the body of Christ which was born of Mary, and beyond all question, teach most distinctly that Christ is not in the sacrament without His people, nor His people in the sacrament without Him, but that there is in it the union of both, xi. 80-103. The Fathers did not believe that Christ's real body was in the consecrated elements, for they commonly associated the words body and blood in relation to Christ with metaphorical words and phrases which could not possibly be understood literally, xi. 104-109. The mode in which the Fathers represent the spiritual eating of the Christian Passover is utterly fatal to the Paschasian notion of really eating Christ's flesh in the sacrament or sacred sign, xi. 110, 111. The words of institution are interpreted to mean that Christ did not say of bread that it was His body, but this thing is my body, making the word this to agree with the word body only, xii. 2. 6-8; and they maintain that if Christ had said, 'This bread is my body' the phrase must be understood figuratively and not literally, xii. 2, 7, 10. Reasons given for the use of the word 'this' in the neuter gender from the Greek and Chaldee Scriptures and the language used by the Jews at their passover feast, xii. 3-6. The Fathers one and all bear testimony that Christ affirmed of bread that it was His body and of wine that it was His blood, xii. 11-13. 'The fruit of the vine how interpreted

by the Fathers, xii. 32, 33. The Fathers while they unanimously affirm that Christ said of bread that it was His body and of wine that it was His blood, do not, as we should expect, so speak as to convey the idea that they were really His body and blood, but rather signified, represented, figured, gave the image of, were called, entitled, showed, &c., &c, his body and blood, xii. 33-39. The earliest and least interpolated liturgies show that the act of consecration was not supposed to change the elements into the body and blood of Christ, but to make them types, figures, or antitypes of them, or that they might show, represent, or signify them, xii. 78-80. The act of consecration common to all the communicants, xii. 84. Sacramental symbols venerated by the Fathers and the Reformers, especially by Theodoret and Zwingle, xii. 97, 99. The nature of sacraments or mysteries specially explained by the Fathers to neophytes from which it is ascertained that they were not considered to be the body and blood of Christ, but rather that they represented them, or were types, figures, or likenesses of them, and that they were as much Christ's body of believing people as His own body, xii. 101-108. The sacrament is broken and consumed; that of which it is a sacrament, whether of the body of Christ, or His body of believing people is eaten but remains unbroken and unconsumed, xii. 112. Augustine speaks more distinctly of Christ's body of believing people being in the sacrament than he does of Christ's body. Had he affirmed the same thing exclusively of the latter as he has done of the former in regard to a presence in the Eucharist, the heresy of Paschasius would have had much more plausible evidence from Augustine, xii. 114. Augustine's testimony as cited, confirmed, and illustrated, and applied by Fulgentius in the sixth century, Bede in the seventh, Bertram and Rabanus Maurus in the ninth century is, that the realities of the sacrament of the Eucharist may be received before the sacrament itself, and that Christ's body of believing people are as much in the sacrament as He Himself is, xii. 118. The Fathers did not consider that the consecrated elements were so changed as to become 'indivisibly' that which they represented or signi-

fied, that the bread was not literally the body of Christ as the Word was God, as Dr Wiseman and Dr Pusey contend, and thereupon Theodoret, Chrysostom, and Gelasius founded an argument against certain heretics, xii. 125-130. The *sursum corda* or the lifting up of the heart as a part of the ancient Eucharistic service, as explained by Cyril, Augustine, and other Fathers, utterly fatal to the idea of a real presence of Christ in the consecrated elements, xii. 120-124. The Lord's Supper, in what sense sacrificial and a sacrifice, according to the teaching of Holy Scripture and the Fathers. According to Scripture, sacrificial language in its strictest form is used to express general Christian acts which are not really sacrificial. The Fathers, as was natural, followed the example of Holy Scripture and commonly used sacrificial words and phrases to express all Christian acts, especially those in connection with the Lord's Supper, xii. 133, 134. The Fathers generally as Justin, Irenæus, Tertullian, Origen, Cyprian, Eusebius, Jerome, Gaudentius, Chrysostom, Cyril of Alexandria, Theodoret and Fulgentius founded upon the 'pure offering' or 'sacrifice' of Mal. i. 11, the spiritual, immaterial sacrifice, of the Eucharist which is most fatal to the Roman and Ritualistic notion of a visible and material sacrifice, xii. 135-150. Cornelius à Lapide rather confirms the above teaching than refutes it, xiii. 151-153. The general testimony of the Fathers respecting the pure spiritual character of all Christian sacrifices and especially of those services or acts connected with the Lord's Supper which they commonly call sacrifices, and which were common to all communicants, an exclusive clerical Christian priesthood being unknown to the early Fathers, xii. 154-176. Unconsecrated elements and other food given by the communicants were called by sacrificial names, but were not regarded as real sacrifices, nor were they who presented them, sacrificers, xii. 175, 176. Zwingle, Calvin, Cranmer, and Jewel taught that Christ's body or flesh could be eaten in His word as well as in His sacraments, xiv. 22-26, and that there was no presence or grace in the sacraments, xiv. 7, 11, 24, 25.

Saurez, a Roman Catholic, considers

that if Christ had said of bread that it was His body, He spoke figuratively, xii. 10.

Scripture. Its canon of interpretation, as stated by Bishop Wilberforce, Bishop Wordsworth, Dr Wiseman, and others, shown to be founded on misconception and systematically violated in practice, i. 16-19. How its sacramental language is to be understood. An acquaintance with the original language of the Bible, most important to a right understanding of it, and of the New Testament also, ii. 5, 7. A definite rule to be obtained from it for the right interpretation of what are commonly called its sacramental or mystical rites, iii. 1-4, 7, 8.

Sedulius shows that the Old and New Testaments were dedicated by blood, iii. 57. Shows that in the Eucharist the sacrifice of Christ is not continued or repeated, but only called to mind, vi. 28.

Shipley, Rev. Orby, maintains that the words of institution should be literally interpreted, ii. 5. Would make it appear that when Christ said to His disciples, 'Do this,' He thereby conferred on them and their successors the office of priesthood, vi. 24. Teaches, contrary to all antiquity, that Christ can be present everywhere by His humanity, viii. 92. His statement respecting the consecrated elements, contrary to the general teaching of the Fathers, being not only signs and symbols, &c., but also that of which they are the signs and symbols, ix. 9. Misapplies the modern definition of a sacrament, which is Zwinglian in its origin, to teach that the elements are not only the outward sign, but were, or contained, also the things signified, ix. 9, 10. His opinion that when Christ said, 'Lo I am with you,' &c., He meant that he would be present in His body in the Eucharist, shown to be most contrary to the teaching of the Fathers, ix. 72-80.

Simon, in his Hebrew Lexicon, gives no such meaning to the word covenant as that assigned to it by Dr Wiseman and Dr Pusey, iii. 52.

Soul or life, the nature and use of the word as employed in Scripture, v. 3-6.

Succession Apostolic. This figure, as held by High Anglicans, is altogether different from the apostoli-

cal succession as held by Roman Catholics, but Dr Pusey makes dependent on it what he calls the Eucharistic sacrifice and the objective presence, xii. 92.

Tertullian says that Christ established the Testament sealed in His blood, iii. 57. Directly contradicts beforehand the novel interpretation of the words, 'It is the Lord's Passover,' as propounded by Dr Wiseman, Dr Pusey, and Bishop Wordsworth, iv. 26. Most plainly explains our Lord's discourse respecting eating His body and drinking his blood figuratively and spiritually, vii. 54. Proved from the material elements of the Eucharist that Christ was not a phantom, that He had a real body, but had he believed that Christ was present in the elements after the manner of a spirit, as Dr Pusey contends, his argument would have proved, not have refuted, the opinion of Marcion, ix. 50. By anticipation condemns the doctrine of Paschasius and his disciples, under the form of the Gnostic heresy, as dissolving or doing away with the humanity of Christ in maintaining that it can be present after the manner of a spirit, ix. 77. Says that wine is a memorial of Christ's body, and that bread represents His own body, and that it is also a figure of His body, and that He made bread His own body, by saying, 'This is my body,' that is a figure of my body, x. 49. Is most express in his teaching the pure, spiritual, and immaterial nature of all Christian sacrifices, xii. 138, 161.

Theodoret speaks of Christ confirming the new covenant by His own blood, iii. 57. Shows that baptism bears a type of the Lord's death and of future things, iii. 105. Teaches that in the Lord's Supper the sacrifice of Christ is not continued or repeated, but only called to remembrance, vi. 28. Commonly speaks of the consecrated elements as the symbols of Christ's body and blood, x. 53. Teaches that the consecrated bread was no more really the body of Christ than the body of Christ was really bread. Almost as often calls Christ's body bread as he calls bread His body, xii. 48. Appears to have known no other Christian sacrifices than what were purely spiritual and immaterial, xii. 148, 174. His teaching

respecting the Eucharist, misrepresented, and his language perverted by Dr Pusey, xii. 50.

Theophylact states that the new covenant was sanctioned in the blood of Christ, iii. 57. Taught that Christ performed the office of a priest once, and then ceased to act in that capacity, and therefore can have no successors, vi. 27. Appears to have, for the most part, held the Paschasian doctrine of the real presence, and contrary to the earlier Greek Fathers, believed that the consecrated elements were not an antitype of Christ's body and blood, but were changed into the very body of Christ, xii. 18. So far from believing that Christ constituted an exclusive sacrificing clerical priesthood by saying, 'Do this,' he regarded the words as equally addressed to all communicants, as did the earlier Fathers, vi. 15.

Tostatus, a Roman Catholic commentator, contrary to Dr Pusey and Dr Wiseman, interpreted 'This is my 'covenant' (Gen. xvii. 10) elliptically, iii. 44; and, contrary to these doctors and Bishop Wordsworth, gave the ancient Catholic interpretation of the words 'It is the Lord's Passover,' iv. 37, 42.

Trevor, Canon. His vague and misleading statements respecting the discourse of our Lord concerning His flesh and blood being sacramental, vii. 49. Misstates the teaching of Augustine by representing him as regarding the sacramental signs as having the force of truth annexed to them, but the writings of St Paul as having no such force annexed to them, xi. 70.

Usher, Archbishop, claims all early Christian antiquity to be substantially against the faith of Roman Catholics, and in favour of that of the Reformed Church, i. 25.

Vatabler, a Roman Catholic, explains the phrase 'This is my covenant' (Gen. xvii. 10) elliptically, contrary to Dr Wiseman and Dr Pusey, iii. 44. Speaks of the blood of Christ as being for the confirmation of the new Covenant, iii. 58.

Vazquez, a Roman Catholic, considers that, if Christ said of bread that it was His body, He spoke figuratively, xii. 10.

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